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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXV.

We are now to consider the important duty of prayer—the last subject treated of in the unrivalled summary of theological truth set forth in our Shorter Catechism.

"Prayer, says the Catechism, is the offering up of our desires to God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies."

Previously to entering on the illustration of this proposition, I think it important to obviate certain objections, which the enemies of religion raise against the duty of prayer—objections which go to set it aside altogether, and which I have reason to know have had a melancholy influence on the minds of some young persons, and which indeed, have occasionally operated as perplexing temptations, even to the pious. I shall endeavour to state these objections in all their strength; and hope to reply to them in such a manner as to satisfy every attentive and candid mind that they are utterly unfounded and false.

1. Some have said that prayer is unnecessary and useless, because the Supreme Being is so good that we ought not to suppose that he needs any entreaties to bestow on us what we need; and that he is so wise that we cannot suppose he requires any information of what we want. To this I reply, that God is indeed both good and wise, and that in an infinite degree; and yet that he may, and does, require us to make known our requests to him, for the purposes of *our own benefit*. By asking from him in prayer the supply of all our wants, we cultivate and increase a sense of our dependence on Him, and of our obligations to Him—We are constantly kept mindful that all the good we enjoy proceeds from the hand of God, that we are wholly indebted to him both for its reception and its continuance, and are consequently accountable to him for the right improvement of his gifts. Now, here is the foundation of all religion, and of all moral obligation. The foundation of all unquestionably is, a just sense of our entire dependence on God, as our Creator and Benefactor—and the obligation thence arising, to endeavour to please him, by rightly employing our faculties, and by an obedience to his requisitions: and it is too obvious to need argument, that prayer, in which dependence,

indebtedness and obligation, are constantly and solemnly acknowledged, must have a direct and powerful influence, in augmenting the force, and keeping in lively exercise, these fundamental moral sentiments and principles—Nay, I firmly believe it may be asserted without danger of mistake or error, that without prayer, these sentiments and principles do, and will, forever remain, if not absolutely inoperative, yet exceedingly weak and partial. It follows then, that although God is disposed to do us good, and perfectly knows all that we need, yet without prayer, we shall not be prepared to receive his benefits *with a suitable temper and disposition*, and that on this very account they may not be conferred: that wanting a right disposition, God may foresee that we should pervert and abuse his gifts, if they were bestowed, and hence that his very *goodness*, as well as his justice, may be concerned in withholding them from us. Prayer, therefore, by preparing us for the divine favours, gives us the best reason to expect them, and renders them real blessings when they are received.

2. It has been said, that we ought not to suppose that it is agreeable to God, to receive those humble acknowledgments of dependence and obligation, and those ardent expressions of praise and thanksgivings, which are usually offered in prayer; since these are not pleasing or acceptable, even to a good man. This is a most insidious and delusive objection, and will appear to be so, if carefully examined. Let it be considered then, that there is but little ground for any comparison whatever between God and man, in the point before us. Every good man is made to believe and feel, by the very goodness which characterizes him, that all the benefits or obligations which he confers, *entitle* him to but little praise; for he must, in the first place, have the power and means to confer benefits on his fellow creatures given him by God; and in the second place, the very disposition to confer them, must come from the same source. High praise is therefore not his due. He has only endeavoured to act the part of a faithful steward, in distributing the bounties which the Great Giver of all good has committed to his management and disposal. But that Great Giver himself, is the underived and overflowing fountain of all beneficence; and to him, of course, the highest praise is justly and strictly due. Besides, great and frequent praise, bestowed on the best man in the world, is calculated to endanger his virtue, which is still imperfect. But as the moral excellence of God is both perfect and immutable, it can never be endangered by the warmest and most unceasing acknowledgments of indebtedness, and expressions of gratitude. Who sees not now that nothing like an exact parallel can be run between man and his Maker, as is attempted in this objection? Yet after all, it is true that every good man, while he seeks to avoid all extravagant encomium, nevertheless does desire to know that one on whom he has conferred favours, is suitably grateful for them. A virtuous parent expects this from his children, and is always displeased if it be found wanting. The Great Parent of all good, therefore, agreeably to this analogy, may well be supposed to look for the manifestation of a suitable gratitude from all his moral offspring, and to be displeased when it is found wanting: and as all the conceptions and expressions of our obligations to God, which we can ever form, must fall far short of what is his due, we need never fear an excess, in the warmth and elevation of the praise and thanksgiving which we offer him. Thus it appears, that so far as there is,

in this concern, any fair reasoning from man to God, it is conclusively in favour of the duty of prayer, which always includes thanksgiving, as an essential part.

3. It is objected that prayer cannot possibly have any influence in obtaining what we need and request from God, because all his purposes are fixed and immutable. This is the most formidable and specious objection; yet it would be satisfactorily answered, if we could say no more in reply, than has already been said, in responding to the first objection; namely, that prayer has the happiest influence in preparing our own minds for the reception and right improvement of the divine favours. But as it is a truth abundantly taught in the Holy Scriptures, that prayer has a direct influence in obtaining the blessings for which we pray, so I am satisfied, that it can never be shown how this is a whit more inconsistent with reason, than to believe in the influence of any secondary cause whatever, in producing its appropriate effect. How the immutable purpose of God consists and connects itself with the result of diligence or negligence in the use of means, is, at bottom, beyond our powers to penetrate and explain. This has been shown at large, in the lecture on the decrees of God. We only know that such a connexion exists, and that the divine purpose itself always (except in the case of miracles) includes, and never excludes, the use or neglect of the secondary cause. The secondary cause, although it may consist in the voluntary choice of a free agent, is as much the subject of the divine purpose or decree, as the natural and necessary effect to be produced. Hence it is manifest, that what the Scriptures teach in regard to the direct influence of prayer, in obtaining what it seeks from God, is just as reasonable, and no more difficult to be understood, than that ploughing and sowing should have an immediate and indispensable influence in the production of a crop. In both cases, the divine purpose is equally certain, and in both the influence of means, or secondary causes, is precisely the same. In both cases too, the means are the objects of voluntary choice and adoption, and when rightly used, the divine constitution authorizes us to expect a favourable result, and forbids us to expect such result, when the proper means are neglected. The prayer of faith, indeed, is more certainly connected with the divine favour, than the labours of the husbandman are with the harvest which he hopes for—In the former case, the blessing never fails; in the latter, disappointment sometimes ensues.

Having now replied, I hope satisfactorily, to the objections which are made to the duty of prayer, I shall only add a single remark, which I deem of considerable importance. It is, that prayer, or propitiatory offerings, have been made to superior beings, in all nations and ages of the world; and hence, that it may seem to be a dictate of our nature itself. Yes, my young friends, let a man know that there is a God, and place him in circumstances of extreme necessity, where no human help can any longer avail, and you will not easily prevent his praying. The most profligate blasphemers, and even professed Atheists, have exemplified the truth of this remark.

I now proceed to observe, that there are different kinds of prayer; or rather, that the same duty is performed in different modes and circumstances. These have commonly been divided into two great classes—*public and private prayer*—I would rather say, *social and secret prayer.*

Of social prayer there are several kinds. 1. Public worship, in which a pastor, or some regularly

authorized preacher of the gospel officiates, and is the mouth of the people to God—This worship is a part of the appropriate service of every Lord's day, where the ordinances of the gospel are enjoyed: but it may be celebrated on a variety of other occasions. Thus, when the Apostle Paul had addressed the Ephesian elders, and those that were assembled with them at Miletus, as recorded in the 20th chapter of the Acts, it is said (v. 36.) "And when he had thus spoken, he kneeled down and prayed with them all." Publick prayer is always used in administering the sacrament of the Lord's Supper; for the blessing of the elements of bread and wine, or setting them apart to their sacred use, is done in prayer. It was no doubt with reference to the publick devotions of the sanctuary, that the Psalmist said, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him."

2. Social prayer is offered up by devout Christians, when they meet together, in a manner less publick and formal than ordinarily takes place in the house of God, or when the whole service is conducted by one or more ministers of the gospel. This kind of prayer is clearly countenanced and greatly encouraged, by our blessed Saviour. He makes a special promise to social prayer, when it is made by the smallest number that can form a union, or agreement for the purpose. His words are remarkable—"I say unto you that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven: for where two or three are gathered together in my name, there am I in the midst of them." What a remarkable example have we of this kind of prayer, when the primitive Christians employed it, and found an immediate answer, at the time the Apostle Peter was sentenced to death, by the cruel mandate of Herod. See Acts xii. 1—17.

3. Family prayer is another kind of social devotion. It is an awful imprecation of the prophet Jeremiah, "Pour out thy fury on the heathen that know thee not, and on the families that call not on thy name." The morning and the evening sacrifice, under the ancient Jewish dispensation, appears to have been intended to intimate the duty of a daily and repeated acknowledgment of God, in our social character. Christ our Saviour, not only taught his disciples to pray, but he prayed with them—with Peter, and James, and John, on the mount of transfiguration, and with the whole of the holy family, in his wonderful intercessory prayer. It is the unquestionable and indispensable duty of every head of a family, to see that, in ordinary circumstances, no day be permitted to pass without family prayer.

Secret prayer is of two kinds—

1. Closet prayer, in which an individual retires and secludes himself from all company, and pours out his heart before God, in the fullest and freest manner. This is expressly enjoined by our Saviour, and most impressively recommended by his own example. His injunction is, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly." In more instances than one, it is recorded that our Redeemer sought retirement for secret prayer, and once that he passed the whole night in this holy exercise. In his agony also, in the Garden of Gethsemane, he withdrew even from his most favoured disciples, while thrice he prayed that if it were possible, the awful cup of sufferings

might pass from him, and as often sweetly submitted the pleadings of his holy soul, to the will of his heavenly Father. It is in this kind of prayer, my dear youth, that all the people of God have their principal communion with the Father of their spirits; and the degree of any Christian's sanctification, may generally be measured by the frequency and fervour of his secret prayers, and the delight which he finds in his retirement, in pouring out his soul into the bosom of God his Saviour. All the eminent Scripture saints were distinguished by their devoutness; and no man can be eminent in piety, who is not characteristically *a man of prayer*—of much secret prayer.

2. Ejaculatory prayer, which, says Fisher, "is a secret and sudden lifting up of the soul's desires to God, upon any emergency that may occur in providence—either by a simple thought, darted up to heaven, as it would seem Nehemiah did, chap. ii. 4; or by words uttered in the mind, yet so as that the voice cannot be heard, as we read Hannah did. 1 Sam. i. 13. These ejaculatory breathings of the soul have met with very quick and happy returns, as in the instance of Moses, who in the midst of the people's murmurings at the Red Sea, despatched his desires to heaven in some short ejaculations, to which the Lord gave a present answer: Exod. xiv. 15. 'Wherefore criest thou unto me? Speak unto the children of Israel that they go forward'——Ejaculatory prayer tends to maintain fellowship with God, without any interruption of our lawful callings. It is also a mean to repel sudden temptation; and dispose the heart for a more solemn performance of the stated duties of prayer and praise, in the season of them"—Those who endeavour "to walk with God," as Enoch did, will be much in the practice of ejaculatory prayer.

In our next lecture, the several clauses of the proposition which has been repeated to you from the Catechism, will come under consideration. Let me, in closing this lecture, recommend to you, as you may have opportunity, the careful perusal of Dr. Watts' treatise, entitled—"A Guide to Prayer;" in which he treats excellently of "the gift, grace, and spirit of prayer, with plain directions how every Christian may obtain them."

PICTET'S PREFACE TO HIS CHRISTIAN THEOLOGY.

We have greatly admired this preface ever since we became acquainted with it, and for some time past have desired to insert a translation of it in the pages of our miscellany. We commence the publication of a part of it in our present number, and hope to insert the remainder, in our number for the coming month. We greatly mistake, if it will not both please and edify, not only students of Theology, but every Christian who will read it with attention. In the latter part of it, the author refers to the method in which he has treated the several topicks of Theology, in his system. The whole, nevertheless, may prove instructive, even to those who do not peruse the system.

PREFACE.

THEOLOGY is beyond contradiction the most excellent, the most sublime, and the most useful of all the sciences. We shall have no doubt of this, if we reflect on what it contains. It instructs us in regard to the first and most perfect of all beings, whom we call GOD, and it describes to us all his per-

fections. It teaches us that he is a Spirit, most pure and simple, whose presence is every where, in heaven, on earth, and in hell; and who knows all things, not only the present and the past, but the future also. It treats of his infinite *power*, which has founded the earth, spread out the heavens, and brought forth the universe out of nothing; of his incomprehensible *wisdom*, which conducts and governs the world; of his ineffable *mercy*, which shows favour to repenting sinners; of his *justice*, which will not suffer sin to go unpunished; of the *happiness* which he himself enjoys, and which nothing can disturb; of his *Majesty*, which dazzles even the angels; of his *eternity*, of his *glory*, of the *covenant* into which he has entered with men, of the *laws* which he has given them, and of the *rewards and punishments* which he has in reserve for them.

It teaches *man* to know himself. It makes him understand his nothingness before God, and the infinite distance there is between him and his Creator. It shows him the glorious state in which he was placed by God at his creation; his deplorable fall; the depth of his misery, of his corruption, and of his weakness; the impure source of his evil inclinations; his impotence to deliver himself from the abyss into which sin has plunged him; what his crimes have deserved; the need in which he stands of the grace of God; the frailty and brevity of his life, and the immortality of his soul.

It discovers to us what God has done for our salvation; and it exhibits to us the Son of God, who descended from the highest heavens and became man; who assumed our innocent infirmities, and suffered a shameful death to expiate our sins; who entered the darkness of the tomb; who rose from it gloriously, and ascended to the highest heavens—from whence he sent forth his servants to preach his gospel, and from whence he sheds down upon men his Holy Spirit, to enlighten their darkness, to deliver them from their corruption, to conquer their passions, to sanctify them, and to produce in them the Christian virtues.

In fine, it teaches us all that it behooves man to do, that he may please the Deity, and what he has to expect after his death; the felicity which is in reserve for him, if he obeys the commands of God, and the misery which he ought to fear, if he remains in his corruption.

There is no other science that teaches truths so grand as these, so important and so necessary to be known; the mysteries which this science unveils are the mysteries of piety, and they give us a taste of pleasures that are infinite.

The pleasure which Theology affords to those who study it as they ought, is pure and spiritual; it is enjoyed without remorse, and leaves no disgust; its depths are inexhaustible, and contain an abundance from which the whole human family may be satisfied.

It appears then, that this science well deserves to be studied earnestly; and yet it must be confessed that it is treated with extreme neglect. Every one believes, or at least wishes to believe, that the religion which he professes is the best, and few give themselves the trouble to examine their religious tenets. *Some* retain their *religion* because they were born in it; as if they were obliged to follow a path which leads them to perdition, under the pretence that their birth binds them to do so. *Others* again, retain their religion, because by quitting it they would lose their fortune; as if there were any worldly advantage that could counterbalance the loss of the soul. *Others*, because they see in the profession of their religion individuals of eminent knowledge; as if

they had never seen great men fall into error. There are but very few who closely examine whether their religion possesses the characters or marks of the true religion. Of the multitude who call themselves Christians, the majority are not so upon knowledge or conviction; and they would be embarrassed, if they were required to tell why they are Christians, because they have never thought of the subject. They take much pains to acquire a knowledge of subjects which have in them nothing that is solid; so that those who have studied them the most, often find that they have made no valuable acquisition, and are brought to doubt of points which once they thought very clear and certain. Yet they neglect the science of salvation, which truly enlightens and gives contentment to the mind, which satisfies the conscience, which fills the soul with joy, and which sanctifies and consoles it. They labour painfully to acquire a variety of languages, to understand the various movements of the celestial spheres, to measure the magnitude of the sun and the planets, to discover in the heavens some new constellation, and to prognosticate some future event; yet they will not study the truths which God has revealed to man, to show him the path which will conduct him to heaven, and what awaits him after death. They think only of amassing the possessions which will elevate them to worldly honours, and afford them temporal pleasures. But there are *few* who seek possessions which would yield them solid good, eternal honours, and ever enduring pleasures; *few* who make the reflection, which notwithstanding is so salutary, that in sublunary things there is no true satisfaction; that the goods of this world will soon be taken from us, or we from them; that the *honours* of this world are but wind; that its *pleasures* are but vanity; and that at last death, which threatens us every moment, must, in a few years, perhaps in a few days, place us in a state of eternal happiness, if we have embraced the true religion, and have conformed our lives to its precepts—or under the horrible necessity of being eternally miserable, if the religion in which we have passed our lives has been false. Worldly men dream only of pleasing the great ones of the earth, who are fickleness itself, who can do nothing for them after their soul is separated from the body; and they do not so much as dream of acquiring that which will please the King of kings, on whom the happiness or misery of all men absolutely depends, who can send both our bodies and our souls into hell, and who has eternal crowns to recompense those who love him, and make it their study to please him. Such conduct cannot be sufficiently blamed; and it seems difficult to comprehend, how persons who are in possession of reason, can make so bad a use of it. Is it possible, that they can be at the utmost pains to preserve the body, which must soon be reduced to dust, in despite of all their care, and have so little concern for the soul which is immortal? Is it possible that they will do every thing to gratify some passion, which, in hope of an imaginary delight, makes them suffer a thousand real torments, and yet do nothing to obtain for themselves salvation and immortality? There must be a strange perversion of the nature of man, when he will not deign to examine, whether the path which he follows leads to heaven or to hell.

It ought not to be said, that it is sufficient that there are certain individuals in the world, who make a study of religion; for there is no one who is not under obligation to attend to this study. We may trust our legal concerns to advo-

cates and lawyers, and our health to physicians, but we ought not to commit the care of our salvation to the skill and management of others.

It ought not to be said, that the study of religion is difficult, and that there is great obscurity in the science of salvation. Have not other sciences their obscurities and their depths, and does this prevent their being studied with care?

Why should there not be the same earnest desire to know the secrets of God, in the methods of his grace, that there is to discover his secrets in the natural world? Why should men take less pleasure in the study of Theology, than in the study of Natural Philosophy and Astronomy? If there are some obscurities in the science of salvation, are there not also many things in it that are very clear? Although it were necessary to go through much toil, in order to understand the true religion, ought we to complain of the cares and the labours required, when the acquisition we are striving to make is the most excellent of all knowledge—the discovery of the greatest objects—a God, a Saviour, an eternal felicity? Must he not have a very corrupt heart, who will make great efforts to learn a thousand useless things, and yet is unwilling to inform himself, in regard to the only science that is absolutely necessary? But the labour objected to is not so great as many imagine. An honest man, who ardently wishes to know the truth, will not search for it long in vain. "If any man will do his will (said Jesus Christ) he shall know of the doctrine, whether it be of God, or whether I speak of myself." In like manner, St. Paul says to all the faithful, "Prove all things, and hold fast that which is good." The idea which we have of God, as of a being supremely good, does not permit us to believe, that he has rendered the knowledge of the way of salvation so difficult to men, that none but the learned can acquire it.

(*To be concluded.*)

AN EVENING SONG FOR THE SABBATH DAY.

BY JAMES MONTGOMERY, ESQ.

Millions within thy courts have met,
Millions this day before thee bow'd;
Their faces Zion-ward were set,
Vows with their lips to thee they vow'd:—

But thou, soul-searching God! hast known
The hearts of all that bent the knee,
And hast accepted those alone,
In spirit and truth that worshipp'd thee.

People of many a tribe and tongue,
Men of strange colours, climates, lands,
Have heard thy truth, thy glory sung,
And offer'd pray'r, with holy hands.

Still, as the light of morning broke
O'er island, continent, and deep,
Thy far-spread family awoke,
Sabbath all round the world to keep.

From east to west, the sun survey'd,
From north to south, adoring throngs;
And still where evening stretch'd her shade,
The stars came forth to hear their songs.

Harmonious as the winds and seas,
In halcyon-hours, when storms are flown,
Rose all earth's Babel-languages,
In pure accordance, to thy throne.

Not angel-trumpets sound more clear;
Not elders' harps, nor seraphs' lays,
Yield music sweeter to thine ear,
Than humble pray'r and thankful praise.

And not a pray'r, a tear, a sigh,
Hath fail'd to-day some suit to gain;
To those in trouble thou wert nigh,
Not one hath sought thy face in vain.

Thy poor were bountifully fed,
Thy chasten'd sons have kiss'd the rod,
Thy mourners have been comforted,
The pure in heart have seen their God.

Yet one pray'r more;—and be it one
In which both heaven and earth accord!—
Fulfil thy promise to thy Son,
Let all that breathe, call Jesus, Lord.

His throne and sovereignty advance;
For his soul's travail let him see
The heathen his inheritance,
And earth's last bound his portion be.

Miscellaneous.

CHRISTIAN MORALS IMPORTANT IN RURAL LIFE.

ESSAY X.

The Duty of Rural Men in the present aspect of the Church.

"Why abodest thou among the sheepfolds?"

This expostulation is part of the song of Deborah—an animated ode, expressive of lofty gratitude for victory over the foes of Israel. Its lyric grandeur has been admired in all ages. We do not say it challenges competition with the odes of Pindar or Tyrtæus; for its superiority is so unrivalled, that all confess it by intuition.* But whilst Deborah bestows commendation on the tribes that had courageously met the enemy, she declines bestowing praises on those that preferred the bleating of sheep to the duty of arms. "Why abodest thou among the folds of the flocks?"—evidently esteeming pastoral and rural economy, more than the obligations of patriotism. In like manner may we say, that the present exigencies of the church demand the services of rural men. Those services ought to be given, and if withheld, the reason for such inactivity ought to be stated. Let the reader then accompany us to a view of the church in its present attitude.

A review of church history will show, that the religion of our Saviour has never gained the ascendency it merits. Superstition has always blended its self-created rites with the simple forms of Christianity. Altars have been reared, that make no part of the spiritual temple, and the gospel sanctuary has been festooned by the craft of cardinals, and the subtlety of politicians. Festivals have been multiplied, which have nothing but the will of ecclesiastics for their origin, and the voice of tradition for their support. To this we annex the statement that the papal power has always been red with the blood of the saints. Could the vales of Italy speak, they would tell more than the historian has recorded of the persecution of that people, whose interesting annals have been compiled by the learned Allix.* The history of the popes has been called church history. Rather call it the history of banditti, who have used the church as a grotto, in which to perpetrate iniquitous deeds. But we may turn our eye from the past ages of the church upon the present condition of the world, and without descending to particulars, the general view is sufficiently appalling. In attempts to alter this condition, there is one statement that operates with talismanic influence—"*The religion of the Heathen is good enough.*" But is the philosophy of the Heathen good enough? Would any one object to our proclaiming among them the astronomy of Newton? Is the literature of the Pagan world sufficiently good? Would it be any harm that the temples of science should rise among them, that academies should be reared, and that groves, sacred to learning, should every where open their foliage in ample volume? But in what spot shall we find pure religion? Not among the flags of the Nile, or the palms of the Euphrates, or even the reeds of the Jordan. The most pleasing de-

* See an admirable criticism on this song, in the third number of the Biblical Repository.

* See Jones's Church History, and Milner, Mosheim, &c. The reader ought to receive the statements of Lingard and Butler, with great caution.

scription of unenlightened man, is one given by a voyager among the Pelew Islands; but this voyager records of their inhabitants, at least one black and atrocious deed.*

Our Maker could in a moment shake down all systems opposed to Christianity—the one system which he designs to take in triumph round the world. But it is his ordination that the church shall have help, or else that the moral wilderness shall not be reclaimed. Accordingly, Christians have taken up the map of the world, and they have pencilled, in vivid lines, the huge islands that know nothing of the system by which man must be enlightened and saved. From that map it appears that a few missionary huts have been erected in Greenland, and a few missionary cottages have been reared in the West Indies. But from Greenland to the Equator, how few! may we say in astonishment. From the Equator to Cape Horn, especially on our own continent, papal ignorance meets the traveller at every step. From the Cape of Good Hope to the Line, there are a few men at work, but it is like a solitary woodman hewing in a trackless wilderness. There are some missionaries in the islands of the Mediterranean and Ægean Seas, but what are they among so many? Here and there an adventurer may penetrate the regions under the sway of the impostor, whose dust reposes in the tomb of Medina; but this lonely adventurer is often tempted to despair. The churches of the lesser Asia are in ruins, but there is none to rebuild. What systems of delusion prevail in all the islands of the east! Those islands are numerous, and require numerous labourers to meet their wants. Much has been done in India, but that only makes clearer the work which remains to be done. A world of exertion is necessary in New Holland, and in China—But we forbear. Christians have, with one accord, fixed on Christianity as the only system which promises any thing to be relied on, in reforming the world. This, and this alone, they desire to send to the nations. They have not sent civilization as a pioneer. They have not sent philosophy, decked in meretricious ornaments. They have not allowed their agents to unite Paganism and Christianity, as Xavier did among the Japanese.* Civilization invariably follows pure Christianity. But without it, where, since the publication of the gospel, has a Heathen nation been civilized?

It is a question frequently asked, if Christianity be so great a blessing, why is it not universal? Because the millions, to whom it is addressed, are unwilling to receive it. This objection has been considered at large by Bishop Butler in his Analogy, and there the reader may find the solution of all his difficulties. Christianity has been sent to some portions of the world, whilst others have never heard of the system. Distinctions are made in the natural world, and the natural world is not without mysteries. Men have different locations on the earth. One man is fixed in a polar latitude, where oil is his subsistence; whilst another revels in the fruits of the tropicks. He stands within that brilliant girdle, which is flung in luxuriant and streaming splendour around the waist of the world. But the object of the missionary enterprise is to perform what the objector professes to desire.

Much that is valuable has been written, within a few years past,

* See Wilson's Shipwreck among the Pelew Islands.

* The moral condition of nations may sometimes be known from books, whose writers have no religious object. Hobhouse's Albania—Emerson's Letters from the Ægean—and Lord Byron's Poems, are useful in this way. We are sure that Byron's works are fit for nothing else.

on the subject of missions. Among these, the Moravian publications will always be relished for their simplicity.* There is also a simplicity very pleasing, in the memoirs of Henry Martyn,† Pearce, and Brainerd. There is eloquence of no ordinary kind in some of the missionary discourses of Chalmers, and Foster, and particularly in a missionary discourse by Melville Horne. Seeing that so much has been said by others on this subject, we shall proceed to inquire if rural men can do any thing for the advancement of the church.

The plans of benevolence which distinguish the present day, are carried on, for the most part, in our cities. Into such places, our resources are concentrated. Into cities, a thousand streams are hourly winding their way, as into immense reservoirs. But, though many schemes of benevolence are brought to maturity in places of commerce, we cannot release rural men from obligations touching the spread of Christianity. Though they live scattered over immense districts of country, and their habitations stand aloof from the city, yet the aggregate amount of their exertions may be immensely great. That they who live in the country owe offerings of gratitude to heaven, in common with the rest of their species, is undeniable. There is something affecting in the thought of gathering in the harvests of successive summers, without any emotions of thankfulness. With the pious portions of our rural community, it is becoming common to set apart to benevolent purposes the produce of special fields, and the fruits of consecrated trees. We value this custom, not more for the pecuniary resources raised by it, than because it intersperses our possessions with a lesson of piety and benevolence.

Rural men are apt to think their sphere contracted. But when their country calls, they instantly leave their deep retreats, whether the call be to the bench, or to the chair of legislation, or to the senate house. Bishop Watson* in the seclusion of Calgarth Park, wrote his admirable defence of the Christian religion. Lord Lyttleton, in his retirement, penned a similar work. Cowper sent his publications into the world from his obscure village—works which have been a companion for the firesides of Christians. Hannah More has done much to elevate the standard of morals among the poorer orders. Crabbe and Wordsworth may please the wealthy, but their writings are certainly useful to the unlettered and obscure.

There is a wide field for our rural men to exert a beneficial influence, in the state of our country congregations. Some of our rural

* Such as Heckewelder's Narrative, Cruntz's Greenland, Latrobe's Visit to South Africa, Montgomery's Greenland, &c.

† The Quarterly Review calls H. Martyn a hypochondriack, but Gifford was not then its editor.

* Bishop Watson was an able advocate of Christianity; but it is much to be regretted, that his memoirs of himself were ever published. They show the crafty politician, and the ambitious aspirant after church preferment. He seems to have been always restive for the chair of Canterbury. Baxter derives more honour from his disinterested rejection of a bishoprick, than from the eulogiums of Hale, Boyle, and Barrow. The last said of him, that "his practical writings were never mended, and his controversial ones seldom confuted." The English church has produced some excellent bishops. Among them we place Usher, Burnet, Hall, Leighton, Wilson, Jeremy Taylor, Horne, Porteus, Stillingfleet, and Heber. There are some rectors too, that ought to have worn the mitre. Among them are Walker, Hervey, Toplady, Newton, Scott, Aitkinson, Richmond, Venn, D. Wilson, [since this was written, made a bishop and sent to India] Faber, Cunningham, Cecil, &c. Still every sincere Christian ought to wish an alteration in the polity of this hierarchy. We hope the day will soon come, when the hand of reform will be applied.

parishes are in flourishing circumstances, and after a few of them might our city congregations be modelled with advantage. But there is a vast work to be done, among our retired charges, before they can all be brought into a prosperous condition. Ignorance prevails in many of them, to a most alarming degree. The teachers of schools are often men of vicious lives. The establishment of parochial libraries would, in itself, be a benignant work. Men must yield their prejudices, against enlightening the publick mind. Our men of large patrimonial possessions must weigh the obligations under which they lie to their tenantry. To this end, we know of no book that deserves to be considered as a better guide, than the Civick Economy of Large Towns, by Chalmers.

If in these, and nameless other ways, rural men can contribute to the good of society, are we not justified then in addressing them in the pointed language of Deborah —"Why abodest thou among the sheep-folds?" Why abide in secret places, when such efforts are in progress to enlighten men in all their duties? You may indeed attend to, and improve and adorn your grounds; but it were well for you to think of what Johnson once said to Garrick, in his splendid mansion and its adjoining improvements—"These," said the sage, "these are the things which make death tremendous." Alcibiades once spoke to Socrates of his farm. Show me then your farm, said the philosopher, on the map of Attica. We say to you—Show us your farms on the map of the world. They may be a conspicuous object in your eyes, but not in the eye of the world. We see in them nothing to release you from the momentous duties which Christianity enjoins. Let your plantations have a place in the map of missionary contributions.

Do you wish to take no part in that moral revolution which is passing over the world? The earth has had its fierce noontide hours, but its evening will be serene. The stains of a western sky, at the going down of the sun, are captivating—The peasant often stops to behold them. But sweeter scenes shall be unrolled, as the earth shall approach its last hours; when the vesper hymn of ransomed man shall be more than a response to the matin song he sung in Eden. In some latitudes, the luxuriance of spring breaks forth from winter, without the slow process of nature, and scarce shall one glory be evolved, before it shall be eclipsed by scenes more glorious.

The writer here closes these essays. He would have preferred inditing a work* which should have possessed the pungency of Baxter, and the fervour of Alleine, before that which for several months in succession has occupied a portion of a religious miscellany—with the humble aim of uniting entertainment with the advocacy of moral and religious truth. But—"Non omnes possumus omnia."

The works of those good men whose names have just been mentioned, can never die. Nothing can supplant them in the affections of the thousands whom they have benefited, and of other thousands whom they will yet edify. But let every reader keep in mind, that the scenes of time will soon have passed away; and that the great concern is not to obtain the ap-

* The reader can be benefited by reading the Rural Philosophy of Bates, Flavel's Spiritual Husbandry, and the Christian's Journal of the Seasons, by Brown, of Haddington. Bloomfield's Farmer's Boy, though an humble production, is full of innocent sentiments. The same may be said of the writings of Clare, Barton, Wiffen, Dale, and Howitt's Book of the Seasons.

plause of men, but to secure the approbation of God.

Merciful Redeemer! "Feed thy people with thy rod, the flock of thy heritage—let them feed in Bashan and Carmel, as in the days of old."

MENTAL SCIENCE.

Radical Principles brought to the test of Revelation.

The doctrines of moral freedom and of power, which are to be examined in this article, have been stated and discussed at considerable length in our former numbers. But in addition to the philosophical views then taken, it is important to examine them by the light of revelation. That these are radical principles of mental philosophy, no one will doubt. *Moral freedom* is essential to a sane moral agent; and essential to a rational, accountable mind. It is not a faculty or property of mind itself, but an indispensable law of mental operation. As for *power*, it obviously holds an important place among the radical principles of mental science. Although the investigations of this subject have been much vexed, and questions of difficult solution have been urged and reurged, upon the advocates of different theories, the subject itself cannot be displaced from its claims to investigation, as a radical principle of mental philosophy.

We have defined moral freedom to be an indissoluble connexion between pleasure and choice. In other words, the mind always chooses according to its pleasure. We have also explained the facts as they occur in the choice of ultimate and subordinate objects. The phraseology employed and preferred by some is different in word, but not in meaning—viz. that the freedom of the will consists in choosing as is on the whole most agreeable, or as is the greatest apparent good. It is true the heart is pleased, and the will chooses always in accordance with that pleasure; but if we use the general term mind, then it is proper to say, the mind chooses according to its pleasure.

We have said that men have two kinds of liberty, *external* and *moral*. The former consists in a connexion between volition and external action. When a man acts as he chooses to act, he has all the external liberty which he can have or desire. When this connexion is broken, as it obviously may be, the man's liberty is obstructed; he is not free. But moral freedom, or a connexion between pleasure and choice, can never be obstructed, so long as the mind is sane. The mind of man can never yield this freedom, nor can another mind exercise any control that shall break up this connexion. But according to the doctrine last examined, of ultimate objects and motives, it is obvious that things agreeable are sometimes not chosen; and things disagreeable are often chosen, for the sake of some ultimate object which must be, in its nature and for its own sake, agreeable. Derangement of the understanding may have an effect upon this connexion, to destroy or pervert it, but we speak of sound minds, having all the faculties in well balanced relationship. It is not necessary for us to investigate the causes, phenomena, or history of deranged minds. Our inquiries respect the freedom of sane minds.

We have deemed it necessary to repeat distinctly the doctrine of moral freedom, that we may the more readily recognise the manner in which the Scriptures teach or imply the facts. It has never been doubted, that revelation recognises the moral freedom of man; but the precise meaning of that freedom has been a subject of

much controversy and misapplication in the theological world.

On the general subject of moral government, as found disclosed in the book of revelation, it is obvious to remark, that the system implies the existence of a freedom, according with the principles of the administration. Inert matter is governed by physical laws, and so may external actions often be restrained by physical force, but mind must be governed by moral influence. Freedom is necessarily implied in such government. The whole doctrine of motive and of ultimate and subordinate objects, necessarily involves freedom. All the commands and threatenings, arguments and promises, contained in revelation and addressed to men, imply their freedom. Men generally, would as soon think of denying the implication of man's reason, as of his freedom, from the general style of the Scriptures and the principles of moral government. Why should any appeal be made to the feelings of men to influence their conduct, if those feelings do not govern their volitions; and if their freedom do not consist in a connexion between their pleasure and choice? All that is said of men choosing objects placed before them, involves the freedom of which we speak. Take for illustration, the statement made by Moses to the children of Israel. Deut. xxx. 19. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Here, in this conclusion of the last communication made by Moses to his people, he reminded them of what was the great object of his communication. He had prescribed the course of duty, and given them to know distinctly the life and blessedness connected with it; he had warned them against disobedience, and told them the death and the curse which were inseparably connected with the sin. This proposed to the people a choice, in view of the ultimate ends of the two courses. The proposition for their choice recognises their freedom to elect, and that under the influence of their feelings. If the ultimate object were agreeable to their feelings, they would choose the right way; if not, they must take the consequence of resisting it. Such is the instruction of this passage; and the same of all other passages having a similar character. See Joshua, xxiv. 15. "Choose you, this day, whom ye will serve,"—and verse 22. "Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him." Here the implication is as strong as positive assertion. So 2 Sam. xxiv. 12—the Lord commanded the prophet Gad to "go, and say unto David, thus saith the Lord, I offer thee three things, choose thee one of them, that I may do it unto thee." Can it be at all doubtful whether this proposition involves and proves David's freedom of choice? The proposition of Elijah to the people of Israel, 1 Kings xviii. 21, involves the same principle. There are many cautions and exhortations which teach the same thing; see Prov. i. 29, and iii. 31—Isah. lxvi. 12—Luke x. 42. We might quote many injunctions, arguments, entreaties and threatenings, which plainly involve the same doctrine. But the truth is so plain that it would be superfluous. It ought however to be observed, that a definition of freedom, which has obtained among some theologians, and which involves self-determining power in the will itself, independent of motive and inducement, is inconsistent with the principles of moral government, inconsistent with the use of argument, threatening and promise. The Bible recognises no other

freedom of mind than what consists in a connexion between pleasure and choice, or in other words, choosing according to the pleasure of the heart. It really seems to us, that we could scarcely go amiss in quoting from any page in the whole book of revelation, for a recognition of the principle of moral freedom for which we plead. All its doctrines revealed for the regulation of our faith, all its precepts for the regulation of our conduct, all its promises for the confirmation of our hope and excitement of our zeal, and all the histories recorded for the illustration of God's government and the principles of human action, are in perfect accordance with each other; and all recognise the same principle of human ability. The whole are in accordance with the consciousness of moral freedom, of which every man is persuaded, and of which no subtlety or sophism can divest us. We may talk of metaphysical reasoning, and speculate in abstract philosophy or theories, as long as we please; but plain common sense will always decide that the Scriptures of truth recognise man's moral freedom. And in the interpretation of that freedom, revelation and man's consciousness will be found to agree.

But on the doctrine of human ability, there is more difficulty in making this agreement between revelation and human consciousness so tangible, as on this subject of freedom. The facts are just as certain, but not so obvious. The reason will be evident to all who carefully examine the subject. Moral freedom is an established connexion between pleasure and an object of consciousness; while power is neither a relation nor an action, consequently not the object of immediate consciousness. This shows a very obvious reason of the difficulty. Still we think the Scriptures recognise man's ability, while they settle its doctrine and limit its character. If this be so, and the scriptural instruction could be so collected and arranged as to be distinctly obvious, it might serve to settle many vexatious disputes of the present day, and correct many erroneous opinions of mischievous tendency. Whether we shall succeed in presenting the scriptural recognition, is yet to be seen. Could we be as certain of success as we are of the existing facts and of their recognition, we should felicitate ourselves, and congratulate our readers. But of this we are not so confident.

It may be proper now to restate the doctrine of power, although in a former article, we have stated and more fully discussed this subject than any other. We have said that of power, we have no direct consciousness, and obtain our idea of it from a connexion between an effect and its cause, or in other words, between volition and the effects produced. When we find effects to follow our volitions, we say we have power to accomplish those effects. But the question, what is power? has not yet been answered, nor do we believe it can be answered satisfactorily by man. The true doctrine of human ability is to be ascertained philosophically, in the same way that other philosophical principles are ascertained, only on the principle and process of induction. Any other method of investigation is liable to mislead. Other methods may lead to plausible theories, but we cannot confide in them. We have said, that for all purposes of theological argument and discussion, the relation which suggests to us the idea of power, may be taken as a substitute for a definition of human ability—That is, the relation between volition and effects which follow. In prosecuting our present inquiry, the object is to ascertain whether the

Scriptures recognise such a doctrine of power, and what is in fact the scriptural instruction on the doctrine of human ability, and its more important limitations.

One general remark should here be made and remembered. The scriptural recognitions of power are similar to those of freedom, some of them are general and by implication, without any specifick limitations, while others are specifick, and describe either the uses, limitations, or applications of the ability. Every command, while it involves a duty to be performed by men, implies both freedom and ability. The same is true of arguments, threatenings and promises, found in the word of God. These are all general recognitions, without any limitations or descriptions of the power, in its nature, origin, or extent. The existence of ability is taken for granted, in the directions and the performance of the duty, which is proof positive of the fact. All the historical illustrations of human character and conduct, contained in the Bible, confirm the implication which we deduce from the commands and promises.

In the details of this examination, we might compare the terms which are used in the Hebrew and Greek Scriptures, and ascertain their technical and usual meaning, but this is not necessary for the present purpose. The result of such an investigation would not compensate for the labour, time, and room occupied by the discussion. The meaning of whatever terms are used to indicate human ability, is principally to be gathered from the connexion in which they are used; and this may be obviously collected from the English translation.

We propose to examine a few of the numerous passages in which the terms *power*, *ability*, *able*, and *can* are used, all to indicate the same things. It will not be necessary to pursue this inquiry so far as to ascertain all the various shades of meaning attached to those terms. Some of the more prominent differences of meaning indicated by the terms, and ascertained from the subjects to which they are applied, and the connexions in which they are used, may be important. Take the following as a sufficient specimen for illustration. The following passages are a few of many, in which the terms are used for *property*. Prov. iii. 27. "Withhold not good from them to whom it is due, when it is in the *power* of thine hand to do it." Ezra. ii. 69. "They gave after their *ability* unto the treasure of work." Nehem. v. 8. "We, after our *ability*, have redeemed our brethren, the Jews." Luke iv. 6. "All this *power* I will give thee, and the glory of them." 2 Cor. viii. 3. "For to their *power*, I bear record, yea, and beyond their *power*, they were willing of themselves." Deut. xvi. 17. "Every man shall give as he is *able*, according to the blessing of the Lord thy God which he hath given thee." Luke xiv. 29. "Lest haply, after he hath laid the foundation, and is not *able* to finish it, all that behold it begin to mock him, saying, this man began to build, and was not *able* to finish." These passages all indicate *property*, as the ability intended, and such like uses of the terms are referred to in 2 Cor. viii. 12. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Another class of passages have the terms to indicate *right* or *privilege*. John. i. 12. "But as many as received him, to them gave he *power* to become the sons of God." 1 Cor. ix. 4—6. "Have we not *power* to eat and to drink? Have we not *power* to lead about a sister, a wife, as well as other apostles, and as the brethren of the

Lord, and Cephas? Or I only and Barnabas, have not we *power* to forbear working." 2 Thess. iii. 9. "Not because we have not *power*, but to make ourselves an example unto you to follow us." These and some others, can receive no other consistent interpretation than right or privilege.

In many passages power is used for *official authority*. Take the following as a specimen: John xix. 10. "Then saith Pilate unto him, speakest thou not unto me? Knowest thou not, that I have *power* to crucify thee, and have *power* to release thee?" Rom. xiii. 1—2. "Let every soul be subject unto the higher *powers*. For there is no *power* but of God; the *powers* that be, are ordained of God. Whosoever, therefore, resisteth the *power*, resisteth the ordinance of God." Luke, xii. 11. "And when they bring you unto the synagogues, and unto magistrates, and *powers*, take ye no thought, how, or what thing ye shall answer, or what ye shall say." All these and many other passages, most evidently indicate official authority.

It may be proper to mention a meaning of *power* for *speech*, as Prov. xviii. 21. "Death and life are in the *power* of the tongue." Luke iv. 32. "And they were astonished at his doctrine: for his words was with *power*." 2 Cor. x. 10. "For his letters (say they) are mighty and *powerful*." So in Heb. i. 3. Christ is represented as "upholding all things by the word of his power."

Power is also used for *religious principle*, as in 2 Tim. iii. 5. "Having a form of godliness, but denying the *power* thereof:" and 2 Thess. i. 11—"fulfil all the good pleasure of his goodness, and the work of faith with *power*."

On these uses of the terms, it is obvious to remark, that when they are applied to *property* and *word*, they are applied by a common figure of speech to the means and instruments of power. In the same manner it is applied in Rom. i. 16, to the gospel; "for it is the *power* of God unto salvation, to every one that believeth:" also 1 Cor. i. 18. "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the *power* of God." But in none of these quotations, is there a direct recognition of what is usually denominated human ability or power—There is an indirect but necessary implication of the doctrine.

The following passages are a few of multitudes, which recognise the idea of power, suggested by a connexion between volition and the effects which follow. We select them from different applications, in order to exhibit as fair a specimen as practicable. Gen. xxxi. 6, refers to Jacob's service with Laban, "Ye know that with all my *power* I have served your father." Matt. xx. 22, is the answer of Christ to the two sons of Zebedee, and their reply. "Are ye *able* to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? they say unto him, we are *able*." Matt. xxv. 15, refers to the distribution of money—"unto one he gave five talents, to another two, and to another one; to every man according to his several *ability*." Mark iv. 33, relates to the capacity of Christ's disciples to understand and improve his instructions; "With many such parables spake he the word unto them, as they were *able* to hear it." Rom. ix. 21, furnishes an important illustration; "Hath not the potter *power* over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? Rom. xv. 14, expresses Paul's persuasion of his brethren; "That ye also are full of goodness, filled with all knowledge, *able* also to admonish one another." 1 Cor.

ix. 12, records an example of Paul and Barnabas, which recognises the principle; "If others be partakers of this *power* over you, are not we rather? nevertheless, we have not used this *power;* but suffer all things, lest we should hinder the gospel of Christ." 1 Cor. x. 13, furnishes still a different relation of the principle; "but God is faithful, who will not suffer you to be tempted above that you are *able.*" Eph. vi. 11, is an exhortation which involves the doctrine; "Put on the whole armour of God, that ye may be *able* to stand against the wiles of the devil," and ver. 16, to the same effect; "Above all, taking the shield of faith, wherewith ye shall be *able* to quench all the fiery darts of the wicked." See also 1 Pet. iv. 11—"if any man minister, let him do it as of the *ability* which God giveth." On these quotations we make a few remarks. They all recognise an exercise of volition, in the use or employment of power. In all the examples, some effect, or the discharge of duty, is the result of a voluntary exercise of ability. Whatever that ability may be, it is that which connects the result with the volition. From these examples it is obvious to remark, that sometimes ability is but for muscular vigour, sometimes skill, sometimes capacity to endure suffering, sometimes knowledge, sometimes benevolence, sometimes religious principle, or all Christian graces, and sometimes mental endowments. These are not power, but the voluntary use of them brings our apprehensions nearer to that indefinable something called power which connects the effects with the volition, than we can otherwise attain.

We may here observe that the Scriptures teach most explicitly, that God is the source of all human ability; it is all derived from him. Deut. viii. 8. "For it is he that giveth thee *power* to get wealth." 2 Sam. xxii. 33. "God is my *strength* and *power.*" Ps. lxviii. 35. "The God of Israel is he that giveth *strength* and *power* unto his people." Eccl. v. 19. "Every man also to whom God hath given riches and wealth, and hath given him *power* to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God." Isah. xl. 29. "He giveth *power* to the faint; and to them that have no *might*, he increaseth *strength.*" Dan. ii. 37. "For the God of heaven hath given thee a kingdom, *power*, and strength, and glory. Mich. iii. 8. "But truly I am full of *power* by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgressions, and to Israel his sin." Luke x. 19. "Behold, I give unto you *power* to tread on serpents and scorpions, and over all the *power* of the enemy: and nothing shall by any means hurt you." Luke xxiv. 49. "But tarry ye in the city of Jerusalem, until ye be endued with *power* from on high." John xix. 11. "Jesus answered, thou couldst have no *power* at all against me, except it were given thee from above." Rom. xiii. 1. "For there is no power but of God." 2 Cor. xiii. 10. "Therefore I write these things being absent, lest being present I should use sharpness, according to the *power* which the Lord hath given me to edification, and not destruction." 2 Tim. i. 7. "For God hath not given us the spirit of fear; but of *power* and of love, and of a sound mind." Eph. vi. 10. "Finally, my brethren, be strong in the Lord, and in the *power* of his might." These passages include nearly every variety of meaning and application of *power*, and distinctly ascribe its origin to God. Man has, therefore, no independent ability. It is obvious to remark, that some have

a *power* which other men have not. This is very distinctly recognised in the Scriptures.

We now return to some of the more important limitations of man's ability, as taught in the Scriptures. These are made by various circumstances and insurmountable obstacles. We quote a number of passages of different character. Gen. xxxvii. 4. "And when his (Joseph's) brethren saw that their father loved him more than all his brethren, they hated him, and *could not* speak peaceably unto him:" Ps. xl. 12. "Mine iniquities have taken hold upon me, so that I am not *able* to look up." Prov. vi. 27—28. "*Can* a man take fire in his bosom, and his clothes not be burnt? *Can* one go upon hot coals, and his feet not be burnt?" Prov. xxvii. 4. "Who is *able* to stand before envy?" Eccl. viii. 8. "There is no man that hath *power* over the spirit to retain the spirit; neither hath he *power* in the day of death." Jer. xiii. 23. "*Can* the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Ezek. xxii. 14. "*Can* thine heart endure, or *can* thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it." Ezek. xxxvii. 3. "Son of man, *can* these bones live?" See the whole vision. Jonah i. 13. "Nevertheless the men rowed hard to bring it (the ship) to land; but they *could not*, for the sea wrought, and was tempestuous against them." Matth. xii. 34. "O generation of vipers! how *can* ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." Mark vi. 19. "Therefore Herodias had a quarrel against him (John) and would have killed him; but she *could not*." Chap. ix. 18. "And I spake to thy disciples that they should cast him out; and they *could not*"—compared with verse 29. Luke xiii. 24. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be *able*." Luke xxi. 15. "For I will give you a mouth and wisdom, which all your adversaries shall not be *able* to gainsay, nor resist." John vi. 44. "No man *can* come to me, except the Father, which hath sent me, draw him." Chap. vii. 34. "Ye shall seek me, and shall not find me; and where I am, thither ye *cannot* come." Chap. x. 29. "My Father which gave them me, is greater than all: and none are *able* to pluck them out of my Father's hand." Chap. xv. 4—5. "As the branch *cannot* bear fruit of itself, except it abide in the vine, no more *can* ye, except ye abide in me—without me ye *can* do nothing." Chap. xxi. 6. "Cast the net on the right side of the ship, and ye shall find. They cast, therefore, and now they were not *able* to draw it for the multitude of fishes." Acts vi. 10. "And they were not *able* to resist the wisdom and the spirit by which he (Stephen,) spake." Chap. xv. 10. "Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were *able* to bear?" Rom. vii. 23. "But I see another law in my members, warring against the law of my mind, and bringing me into *captivity* to the law of sin, which is in my members." See the whole connexion. Rom. viii. 7. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed *can* be." Gal. v. 17. "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye *cannot* do the things that ye would." All these passages express or imply a limitation of human ability; and we might extend the list of quotations to a much greater length, if it were necessary. We have quoted the passages in the order of their oc-

currence, without classification. This we preferred, because the arrangement shows how generally, promiscuously, directly and incidentally, the fact is recognised. The limitations are sometimes made by the temper and disposition of the heart, as in the case of Joseph's brethren, those reproved by the Saviour, those accustomed to do evil coming to Christ, Paul's situation, Rom. vii. 23, the carnal mind, and the lusting of the flesh, Gal. v. 17. Sometimes it is by the laws of the elements and providence of God, as in the case of the crew of the vessel in which the fugitive, Jonah, had attempted to escape; the case mentioned, Prov. vi. 28; the case of Herodias; and the net enclosing the draught of fishes. Sometimes a deep sense of guilt makes the limitation, as in the case of David, and the appeal made in Ezek. xxii. 14; sometimes by the interposition of God, as Eccl. viii. 8; by envy, as Prov. xxvii. 4; by demoniacal influence, as Mark ix. 18; by conviction, as Luke xxi. 15. and Acts vi. 10. But we need not enlarge upon the circumstances and interposing obstacles.

It is obvious, and scriptural to remark, that some of these limitations of power excuse from responsibility and blame, as in the cases of the sailors, Jonah i. 13; and death, as Eccl. viii. 8; in short, every thing foreign to the heart and its influence: but in all cases where human ability is limited by the temper and disposition of the heart, there is no excuse from responsibility or blame, as in the case of Joseph's brethren; the Pharisees; what is denominated lusting of the flesh, &c. It should now be remembered, that whatever may be the cause of limitation, it does not alter the *nature* of power, nor change the *character* of human ability. It may alter responsibility, and praise or blame, but the ability is the same. This state of the case shows the uselessness of a famous distinction between natural and moral ability. It is a distinction not recognised in the Scriptures; and if founded on any thing in the Bible, it must be on the different circumstances and facts which limit the exercise of human power. But that is placing it on facts, which do not affect the nature of ability at all: it is, therefore, unphilosophical and unscriptural.

We have barely room here to say, that, what has been shown to be the philosophical fact, is recognised by the Scriptures: the affections of the heart control the volition, but the volition can never change the affections. The change of the heart, without divine grace, is as much beyond the limit of human ability, as the change of the Ethiopian's skin or the leopard's spots; and if it were not, that what is impossible with men is possible with God, our case would be hopeless. But blessed be God, there is "help laid on one mighty to save;" and the Holy Spirit, purchased and sent by Christ, is fulfilling his mission, in subduing the hearts of men and sanctifying their affections, that they may be fitted for heaven. Under this blessed influence, the disciples of Christ abide in him, as the branch abides in the vine; and thus they bear fruit unto holiness; but without Christ they can do nothing. Such is the testimony of the Scriptures on this subject, by which we must abide, and by which we ought always to be guided in our estimation of human power and character. F.

THE NATURE OF PROOF.

Strictly speaking there is a difference between *evidence* and *proof;* although in popular speaking and writing, these terms are often considered and used as synonymous. *Evidence* is that which *shows truth; proof* is the *method* or *way* in which

evidence is presented and truth demonstrated. Beattie, after stating that he does not pretend to give a complete enumeration of the different species of evidence, mentions eight kinds. But there are properly only two kinds of proof—*direct* and *indirect*. In direct proof, evidence is produced, or arguments are offered, whose *immediate* tendency is to establish, or subvert, a specified proposition. In indirect proof, the *absurdity** is shown of supposing that a specified proposition is, or can be, other than has been stated. Both these kinds of proof are abundantly used in the exact sciences; and both are considered as conclusive, and equally so. In Euclid's Elements, the indirect method of proof, or that which is technically called *ducens ad absurdum*, occurs in numerous instances.

In all popular argumentation or controversy, both these kinds of proof are used, and in most instances they are mingled together—the speaker or writer, one while reasoning to prove *directly* the truth of the proposition for which he contends, and then endeavouring to show the *absurdity* of supposing it to be false. Sometimes the *truth* of his proposition, and the *absurdity* of gainsaying it, are attempted to be shown in alternate sentences; and even in the same sentence. We have at this time an illustrious exemplification of the statement just made, in the controversy which agitates our whole nation, on the question—whether a particular State can nullify a law of Congress, and even withdraw from the American Union, without violating the Constitution of the United States? The Nullifiers, as they are called, answer this question affirmatively, and the Constitutionalists answer it negatively: and how do the men of mighty minds, on both sides of this question, manage their argument? We believe we may say truly—by using both kinds of proof, in about an equal degree. *Now* they attempt to demonstrate, by *direct argumentation*, the truth of the point for which they contend; and *now* they endeavour to show, in the most striking manner, the palpable *absurdity*, or the *falsehood* and *fearful consequences*, of maintaining a doctrine opposite, or adverse, to that which they severally advocate. Nor is it easy to say which of these methods of ratiocination, and eloquent presentation of the points discussed, has, or ought to have, the greater influence on the minds of our citizens at large.

We also have, at this time, a controversy, which attracts a good deal of publick attention, going on between Protestants and Roman Catholicks; and we do not wish to disguise the fact, that it is in reference to this controversy chiefly, that we have chosen, at this time, to call the attention of our readers for a few moments, to a careful consideration of *the nature of proof;* for an attempt has been made to preclude one party from indirect proof, although both parties have in fact used it freely. We are not a party to any articles of agreement which the champions in this conflict may have adopted, for the management of their polemicks; and we shall not admit that they have a right to keep all but themselves out of the arena. We state, however, that we have not had a word of communication with one of them, in regard to the subject of this short article; and that it is not our intention at present, to enter into the merits of the controversy, but merely to plead for its being fairly conducted.

We presume then to say, that in every point of debate that has,

* In a logical sense, a proposition is absurd, when it results in falsehood, or tends to bad consequences, as well as when it is irrational.

or that will, come up, in this controversy, the writers *must*, and *will*, and *ought* to have recourse, to both the kinds of proof we have mentioned. They cannot get along without it; they cannot do justice to their cause, on either side, without it; and it is equally foolish and vain, for either party to complain of unfairness in the other for resorting to it. We have shown that it is a method of proof freely employed even in mathematical reasoning; and that in the most important political controversies it is unreservedly used. We may add, that in Law, Theology, Philosophy, and indeed every kind of disquisition, be the subject of it what it may, both these ways of endeavouring to establish truth, and to expose error, always have been, and always will be, and always ought to be, adopted. If any litigant neglects to use either of these methods as much as he ought or might, or relies wholly on one, when he might use both advantageously, he is, so far, an unskilful disputant, and does not advocate his cause to the greatest advantage.

As far as we have seen any thing of the controversy to which we have referred (except a flourish of weapons preparatory to the onset) it has related to *the rule of faith.* In regard to this, the parties have agreed "that there is an infallible rule of faith, established by Christ to guide us in matters of religion, for the purpose of determining disputes in the church of Christ." Now if there is an infallible rule of faith established by Christ, it must be either in the Bible, or out of it: and the point maintained by Protestants is, that it is in the Bible *alone;* while the Roman Catholicks contend that it is not, and cannot be in the Bible *alone;* but is and must be, in a rule formed by the Bible as interpreted by the fathers of the church, with the addition of tradition, the decisions or decrees of œcumenical councils, or the expressed and universal opinion of the church. Into this controversy, we have already said, we are at present not going to enter. Our remarks are wholly relative to the method of conducting it: and here we say, that it is as fair for a litigant, on either side, to show the *absurdity* of the opposite system, as it is to reason *directly* in favour of the system which he holds to be the sound one. Nay, we affirm that justice will not, and cannot be done to the argument on either side, without dwelling largely on the absurdity, or in other words, on the mischievous consequences, that *have* followed, *will* follow, and *must* follow, from the adoption of the rule contended against. It is unfair for either party to endeavour to shut the other up to *direct* proof; and *he* will deserve to be considered as treacherous to his cause, who permits his antagonist to place him on such disadvantageous ground. Of direct proof in this controversy, there is, we admit, a portion, and it ought all to be brought forward, and clearly stated. But the chief source of proof is, from the nature of the case, of the indirect kind; and of this an abundant use ought to be made—That is, the legitimate *effects* of the systems, proved by undeniable facts, ought to be made to *strike* as strongly as possible: and let it be remembered that this is the rule and test of Christ himself, when speaking of false teachers and false doctrines (Matt. vii. 16—20.) "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Where-

fore *by their fruits ye shall know them.*" What! are we to know false teachers and false doctrines by their fruits, and shall not these fruits be exhibited? Let us see them fully and fairly; that we may know what is poisonous, and what is wholesome; what we are to avoid and what to receive. L.

GURNEY'S ADDRESS TO THE MECHANICS OF MANCHESTER.

The author of the following Address, the brother, as we understand, of the celebrated Mrs. Fry, is already most favourably known to the publick, as the author of several works of a religious character, and indicative of talents and erudition of a high order. He belongs to the Society of Friends, or Quakers; but we could earnestly wish that all the clergy of the Presbyterian church were as *doctrinally* orthodox as he. Except on the *ordinances* of the church, we symbolize with him almost entirely. In our 4th and 7th volumes, we inserted Reviews of two of his publications. The following address was recently delivered; and by the favour of a friend, who has received it by a late arrival from Britain, we publish it, without having seen any but the English copy. It will, doubtless, soon appear in many periodicals; for its religio-philosophical character, renders it at once entertaining, instructive and edifying. We are sorry that we are obliged to divide it. The remainder, which is the most interesting part, will appear in our next number.

Substance of an Address on the right Use and Application of Knowledge, lately delivered to the Mechanics of Manchester, at their Institution in that Town, by Joseph John Gurney.

In presenting myself to this large and intelligent assembly, I feel that I ought, as a stranger, to apologize for such an intrusion on your time and attention, especially since the subject on which I propose to treat, is one of so large a compass and of such high importance. Undoubtedly, it will be generally allowed that on nothing does the welfare of our species more clearly or certainly depend, than on the *right use and application of knowledge.*

The only apology, however, which I have to offer is, that I am a sincere friend to the diffusion of useful knowledge of every description; and shall be glad at all times to promote the general object pursued by this and similar institutions. The principles which I entertain on the subject, forbid my making any distinction between the different classes of society: for whatsoever may be our situation in life, it appears to me to be our plain duty to ourselves, to our neighbour, and above all to our bountiful Creator, to make as diligent a use as lies in our power, of the nobler part of man—to improve and cultivate our mental faculties. True indeed it is, that even in our intellectual pursuits, there are dangerous temptations; especially to pride and self conceit—according to the declaration of the apostle Paul—a wise and learned man in his day—"knowledge puffeth up." But I consider that this declaration peculiarly applies to slight and superficial knowledge, and that we shall find one remedy for our vanity, in the deepening and extending of our researches after truth. Those who are most profound in philosophy, and most largely instructed in useful learning, are generally distinguished by a low view of their own attainments. In confirmation of this remark, I need only remind you of Sir Isaac Newton—that prince of astronomers and mathematicians—that firm friend also to religion and virtue—whose matchless powers of mind were so remark-

ably accompanied with humility and modesty; these, indeed, were the crown and honour of his character.

I do not wish to enter upon any metaphysical definitions of knowledge. On the present occasion I use the word simply as denoting that information, which under the government of our gracious Creator, men are able to obtain from any source, on any subject. Knowledge, in this familiar sense of the term, admits of a division into four great branches. First, *experimental* and *philosophical;* secondly, *mathematical;* thirdly, *historical;* and, fourthly—above all—*moral* and *religious.* In the present stage of of this address, I shall lay aside the consideration of the fourth branch —I mean *revealed religion*—not because I am insensible to its claims, for I am convinced in my inmost soul of its *supreme* importance; but I consider it best, in the first instance, to confine my views to the preceding branches—those which are so laudably pursued in this institution.

Experimental knowledge is that information of every kind which we obtain from our own personal observation. Every one knows that it is extremely various—that it rests on the evidence of our senses —and that it is stored in the mind by the united powers of perception, reflection, and memory. Under this class, we must include the different branches of natural philosophy; for it is now universally understood, that science can be rightly founded only on the observation of the phenomena of nature. An extensive and careful examination of effects, enables the philosopher to discover causes; from a multitude of particular examples he forms his general conclusions; and thus he erects a well founded system of natural science. The philosophical knowledge which we thus obtain is more or less certain, just in proportion to the opportunities which we enjoy in any particular science, of an extensive and accurate examination of facts.

Many of the conclusions of natural philosophy—some even which are very generally admitted—amount only to probabilities.—Others, in a practical point of view, may safely be regarded as certainties. But on what do all these conclusions depend? On several first principles, which the philosopher is obliged to take for granted, and which are utterly incapable of *proof.* One of these first principles is, the actual existence of those external objects, about which it is the province of science to enquire. Although it is impossible to demonstrate this truth, our nature compels us to admit it; and admitted universally it certainly is; for even a Berkeley and a Hume, whose sophistry delighted in reducing all visible things to phantoms of the mind, would have been just as eager to escape from the falling rock, or from the lion's jaw, as the most credulous of their fellowmen.

Another first principle, essential to philosophy, is, that every phenomenon of nature which we can trace to a beginning, or in other words *every effect,* has a cause adequate to its production. This is a principle which no man can prove, but which every man is compelled to *believe.* The belief of it is wrought by the hand of God into the constitution of our nature. You will observe, therefore, my friends—and you cannot deny it—that natural philosophy itself, in the various branches of which you take so warm an interest, affords you no knowledge whatsoever, but that which is founded on *faith.*

But does the same remark apply to the second branch of knowledge? Does it apply to those pure and perfect sciences—astronomy, for example—in which our conclusions rests, not merely on our

own fallible powers of observation, but on that which precludes the possibility of mistake, mathematical demonstration? Assuredly it does; for no man can reason without a foundation to reason upon? no man can calculate without a ground of calculation. The whole science of mathematics—pure and perfect as it is—rests on axioms, of which we cannot by any possibility *prove* the truth. One of these axioms is familiar to us all—that the *whole is greater than the part.* I defy the most ingenious student among you to demonstrate this axiom, either by a chain of reasoning, or by any other means. You will tell me, perhaps, that we have perpetual ocular proof of it—that it is demonstrated by the sight, and by the touch. But do a man's senses never deceive him? Can he always trust the vision of his eye, or the sensation of his finger? The fact is, that we are sure of this truth, because a settled and uniform *belief* of it, forms part of the very nature which God has given us.

It is far from my intention by these remarks to attempt to involve any of your minds in perplexing and useless doubts—in that hopeless and heartless pyrrhonism,* which is productive only of misery and folly. I am desirous only that we may be led to take a right view of the very constitution and condition of our being. The voice of nature is, in this case, the voice of God. Well may we be humbled under a reverential feeling of the wisdom and power of our Creator, who has ordained that the first principles of all our knowledge should be received by faith in that voice—on his own supreme and irresistible authority.

Here I will mention the name of another celebrated person, to whom every mechanics' institution in the kingdom is deeply indebted; I mean Lord Bacon, the father of inductive philosophy—the man who raised science with a master-hand, and placed her on her feet! The poet describes him as the "greatest, wisest, *meanest* of mankind," and his history affords many lamentable proofs that great learning and unbending virtue are far from being inseparable companions. Unhappily he truckled to power at the cost of principle; and sure I am that were he now living, he would, notwithstanding all his science, be little popular among the reformers of Manchester. Yet he was a person of profound reasoning powers, and of singular wisdom; firm to uphold both reason and faith, yet skilful to distinguish their respective uses. And what says Lord Bacon, respecting the knowledge of philosophy? He says, "it is an assured truth and a conclusion of experience, that a little or superficial knowledge of philosophy may incline the mind of man to atheism, but a *farther proceeding* therein doth bring the mind back again to religion."*

Historical knowledge may be considered as comprehending all the information which we receive respecting past events or still existing circumstances, on the testimony of others. It comprehends what we learn from the traveller as well as from the historian, and indeed almost all that we know of every description, about absent persons and things. If faith may be said to lie at the foundation of natural philosophy and mathematics, this is still more obviously true of history in its several branches. It is

* Pyrrho an ancient Greek philosopher, who followed Alexander the Great into India, is supposed to have borrowed part of his system from the Brahmins. He is celebrated as the greatest of doubters. He considered himself sure of nothing—not even of his own existence.

* Advancement of learning.

received by testimony alone; and if testimony is of a sound description; if it is that of an honest man, or if it is confirmed by collateral evidence; or more especially, if it comes from many independent, yet agreeing witnesses, no one hesitates to believe it, and to accept such information as *knowledge.*

Take the reform bill for an example. You are all of you assured beyond a doubt, that it has passed both Houses of Parliament. You are certain that this is true. You know it for a fact. But on what is your knowledge founded? On the declaration of your neighbours, or on the authority of your newspapers? Among the mighty multitudes of men and women who were poured forth, the other day, in your streets, to celebrate the passing of the bill, we may presume that there was not one who did not know the fact. Probably also, there was not one whose knowledge of it had any other foundation than that of *simple faith in testimony.*

Having thus endeavoured to classify the knowledge which you are here pursuing, and having briefly glanced at the foundation on which it all rests, I shall now turn to the main subject of my address—*its right use and application.* It is a common saying that "knowledge is power." He who gives up his mind to a state of darkness and ignorance, and brings scarcely any powers into use but those of his body, is no better than the brute on which he rides. Indeed he is in a far worse condition than the brute, because more responsible. These reflections must be obvious to all.

In looking, however, somewhat more particularly to this subject, I presume you will all agree with me in the sentiment, that as the subject of knowledge is *truth*, so the true purpose of it is *happiness;* and that knowledge is rightly applied, only when it promotes the comfort and *substantial welfare* of mankind.

Speculations which have no practical bearing, are by no means in fashion in the present day. Never was there a time when men were more ready to apply all things to some useful purpose; and this is especially true, as it relates to science. We are accustomed to trace the right use and application of chemistry, in the workshop of the dyer, in the stores of the apothecary, in the prescription of the physician; of anatomy, in the skill of the surgeon; of hydraulics, in the powers of the water wheel; of optics, in every kind of aid to our limited or fading vision. Above all, who that has witnessed the astonishing proofs of human ingenuity, by which this place and its vicinity are distinguished—who that has contemplated the gentle yet resistless movements of the steam engine, and the immense variety of machinery which it keeps in action—who that calls to mind the almost infinite quantity of useful material which is thus daily produced for the benefit of the world—can for a moment doubt the use of the science of mechanics?

Here, by the way, I may venture to express my conviction, that, practised as you are in the effective application of a well arranged machinery, and aware of the multitude of persons which it is the means of employing, you can be little disposed to join in the idle cry which is sometimes heard against the use of it. Machinery is one means of immensely increasing the powers of man for useful purposes; and that it is our duty in the sight of God and our fellow creatures, to make the most of our capacities for such purposes, no sound moralist can deny. The fact is, that this, like every other application of our natural faculties, requires the regulation of moral and religious principle—of that

fear of the Lord which restrains from evil, and of that love which "worketh no ill to his neighbour." Without this regulation, it may often be fraught with mischief; with it, it cannot fail to be both safe and desirable.

But let no one suppose that information and science can have no right application, except when they are directed to the supply of our external wants. It is not every species of knowledge, which is capable of being thus immediately applied to our comfort and convenience. But knowledge—in a yet wider range—has uses of its own, of a more refined description indeed, but nevertheless of substantial importance to the welfare and happiness of mankind. These uses may be severally contrasted with certain corresponding temptations which infest the path of learning; and in order to partake of the benefit, we must, in each case, exercise watchfulness and diligence to escape from the peril which lies on the opposite side.

I. Opposed to the danger of pride and self-conceit—the frequent consequence of superficial knowledge—is a benefit already alluded to as arising from a thorough cultivation of mind—*the humiliation of man in the view of his own ignorance.* The uncultivated mind is left without any conception of the vast extent and variety of things which are the objects even of human inquiry. But let a man fairly give himself to the study of some one branch of knowledge; let him go into the depth and breadth of the pursuit; and he will soon be convinced, that in this single department, he has abundant occupation for his utmost powers. He will be humbled under a feeling of the utter impossibility of his attaining to more than a small portion of the knowledge which is within the reach of *man.* But let him go farther; let him extend his inquiries on every side, with the zeal and ability of a Boyle or a Bacon, and he will soon perceive that *all* human knowledge is confined within narrow boundaries—that beyond these boundaries, there lies a hidden infinite, into which it is vain for him to attempt to search—for it is known only to the Omniscient. He learns also what is the inevitable condition of human knowledge—that it must ever be founded on *belief.* Now these are lessons which have a strong tendency to deprive a man of his self-conceit, and to break down the haughtiness of his spirit; and just in proportion as they produce this effect, do they promote his real welfare. Pride is the curse of our species—the root of ambition, covetousness, wrath, malice, and cruelty. But humility *works well* for the happiness of individuals, and for the peace of society. Not all the pages of all the uninspired moralists who ever lived, can furnish a sentiment of so much weight and efficacy as that which was uttered by our Holy Redeemer: "Blessed are the *poor in spirit*, for theirs is the kingdom of heaven."

2. But a view of our own ignorance, and the humility into which it leads, by no means entail a low and unworthy estimate of the native powers of man. Permit me, therefore, to express my firm conviction, in the second place, that knowledge has few uses more desirable—that it can be applied to few purposes more important—than that of imbuing us with just conceptions of the nature of the *human mind.*

Let a student dive into the depths of chemistry, or climb the heights of astronomy; let him exercise himself in mathematical demonstrations; let him range the fields of natural history; or store his memory with the records of the past; and he cannot remain insensible to the inherent capacities of his own mind. The powers

of perception, reflection, reason, and memory, will be unfolded and strengthened as he proceeds; and ample will be the evidence with which his own experience will furnish him, that the intelligent spirit within him is a something quite distinct from his bodily frame—endued with wondrous faculties which are all its own. And if such a conviction be the result of his own experience, that conviction will not fail to be strengthened by the view which his studies will unfold to him, of the prodigious efforts which have been made in the various departments of science and literature, by minds of a still larger capacity. A crowning evidence of this important truth, will be afforded him by the genius of a Galileo, a Milton, a Locke, or a Newton.

It is an astonishing proof of the mental perversion to which we are all liable—and, I may add, of the danger of that *little* knowledge which puffs up the learner—that some persons, who pretend to pursue the path of science, entertain the absurd notion that *mind* is *matter*. Just in proportion to their professed zeal in cultivating the rational faculty, is their senseless endeavour to degrade its character, and finally to reduce it to nothing.

I trust that the intelligent mechanicks whom I am now addressing, and who are furnished with abundant proofs, in their own experience, of the native power of mind, will ever be preserved from so foolish and dangerous a notion. True indeed it is, that matter and mind are closely connected in that wondrous creature, *man;* and that, by some mysterious law of nature, they are capable of acting, with great force, one upon the other.* But the radical and essential difference between them, is evident from the fact that they admit of no similarity of definition. Mind is that which thinks, wills, reasons, and worships. Matter is that which is solid, tangible, and extended. To talk of their being the same, is to propose a contradiction in terms. Assuredly there can be no more identity between them, than between the azure of the heavens, and the green fields, or the dusty streets, on which we tread below!

No sooner shall you succeed in imparting to some exquisite specimen of machinery a single ray of intelligence, than I will surrender my doctrine, and allow that mind is matter. Till then, I shall depend on the conclusions of my reason, or rather on my native conviction, that they are essentially and unalterably distinct.

On the one hand, therefore, we cannot descend too low in a humble view of our dependent condition, and of the blindness which is here our necessary portion; and, on the other hand, we cannot rise too high in a just contemplation of the spiritual nature of the human mind—a spark of the divine intelligence, breathed into man by his Creator, and formed after the image of his own eternity. Between the known capacities of the soul of man, and its revealed everlasting existence, there is a perfect fitness.

Let no man start, in unbelief, at the notion of the eternity to which he is destined; for, independently

* The *brain* appears to be the organ through which the mind of man communicates with the material world. Hence it often happens that when the brain is injured, the connexion between the mind and external objects, is suspended or perverted. The contrary, however, often takes place. I cannot suppose that any of my readers seriously entertain the notion that the brain and the mind are the same. That they are not so, is certain; for a man may lose half his brain, without any apparent loss or diminution of his intellectual faculty. Several facts of this description are stated by Dr. Abercrombie, of Edinburgh, in his admirable work on "*The Intellectual Powers.*" See p. 154.

of revealed religion, which is its proper evidence, our known inherent powers proclaim it to be probable. Nor can we deny that this probability is confirmed by the analogy of science; for, whether we reflect on the inconceivable greatness of nature, or attempt to dive into her unsearchable minuteness, we are compelled to confess that *infinity* does, in a remarkable manner, characterise the counsels, and distinguish the work, of our Almighty Creator.

That a just view of the spiritual nature of the soul, is of great importance to our welfare and happiness, is extremely obvious. The materialist, who reduces himself to the rank of a mere machine, must presently give up every notion of his own responsibility—not only in reference to an eternal future, but even as it regards the present life. It is the natural tendency of his sentiments to make him the prey of his carnal propensities; and thus he becomes a source of misery both to himself, and to society at large. But who does not know that our individual happiness, as well as the order and peace of society, are promoted in a wonderful degree, by the subjection of our bodily powers to the guidance and government of the rational faculty?

3. Still more important, however, is it for the happiness of mankind, that our whole nature, both bodily and rational, should be subjected to the *moral* principle—or, in other words, should become obedient to the commands of the Deity. Certainly then, the highest use, the first and best application of all literary and scientifick pursuits, is to confirm our belief in the Creator and Supreme Ruler of the universe—to establish and enlarge our acquaintance with God.

It is a lamentable fact, that this noblest end of knowledge is far from being always followed. Many persons who are engaged in scientifick inquiries, live in the daily forgetfulness of their Heavenly Father, and are sometimes found to doubt and even to deny his existence. This strange perversion of man's intellect, can be ultimately traced only to the corruption of his *heart;* but it appears to be *occasioned* partly by the absorbing nature of philosophical pursuits, which may easily so fill the unguarded mind, as to leave no place for the Author of all knowledge and wisdom; and partly by the habit which too much prevails among philosophers, of resting in second causes. They trace the phenomena of nature to the laws through which nature is governed, and they accustom themselves to speak and write, and, finally, to think, of these laws, as if they were sentient and intelligent beings.

The absurdity of this mode of thought, as it relates to the creation of God, must be evident to every considerate mind. I walk into one of your factories, and inquire of the owner, or rather of the intelligent head-man, what it is which regulates the moving scene, and keeps the machinery working at a uniform pace. "Oh! sir," says he, "it is that *governor* in yon corner of the room. You see those two balls which are always in rotation. When the rapidity of the steam engine is too great, they expand by the centrifugal force, and by partly closing a valve in the pipe of the boiler, diminish the quantity of the steam which acts on the engine. On the contrary, when the motion is too slow, the centrifugal force of the balls abates, the circle round which they move is lessened, the valve opens, and the power is again increased. Thus, sir, the whole machinery is kept moving at an even rate."

But who governs the governor? Who provided it with its balls?

Who placed it in its right position? Possibly the ingenious individual with whom I am conversing.

Were I seriously to impute to this most useful yet inanimate machine, the actual government of the works, and even the settlement of the sales and purchases, you would not fail to call me a madman or a fool. Yet precisely of the same degree of madness and folly is that philosopher guilty, who goes no further than his second cause, forgets his Creator, and ascribes the orderly arrangement of the universe, and all its glorious phenomena, to the LAWS OF ATTRACTION AND MOTION.

(*To be concluded.*)

SCENES OF THE UPPER MISSOURI.

The following short article, which we insert as affording a pleasing variety to our work, not inconsistent with its general design, is from a correspondent of the New York Commercial Advertiser.

St. Louis, Oct. 20.—Since writing the above, which I had no means of transmitting to this place sooner than by my own packet, I have succeeded in descending the river in safety for 2000 miles, in a small skiff, with two men at the oars, and myself at the helm, steering its course the whole way among the snags. This part of my journey has been the most rugged, yet, the most delightful of my whole tour. Our skiff was generally landed at night on the point of some projecting barren sand bar, where we straightened our limbs on our buffalo robes, secure from the annoyance of mosquitos, and out of the walks of Indians and grizzly bears. In addition to the opportunity which this descending tour has afforded me of visiting all the tribes of Indians on the river, and leisurely filling my port folio with the beautiful scenery which its shores present—the sportsman's fever was roused and satisfied—the swan, ducks, geese and pelican—the deer, antelope, elk and buffalo, were stretched by our rifles, and sometimes—"pull boys, pull! a *war party!* for your lives *pull!* or we are *gone!*"

I often landed my skiff and mounted the green carpeted bluffs, whose soft grassy tops invited me to recline, where I was at once lost in contemplation—*Soul melting scenery* that was about me! A place where the mind could *think* volumes, but the tongue must be silent that would speak, and the hand palsied that would write. A place where a *Divine* would confess that he never had fancied *Paradise*—where the *painter's palette* would lose its beautiful tints—the blood-stirring notes of *eloquence* would die in their utterance—and even the soft tones of *sweet musick* would hardly preserve a spark to light the soul again, that had passed this sweet delirium.

I mean the *Prairie*, whose enamelled plains that lie beneath me, in distance soften into sweetness like an essence: whose thousand thousand velvet-covered hills (surely never formed by chance, but grouped in one of nature's sportive moods)—tossing and leaping down with steep or graceful declivities to the river's edge, as if to grace its pictured shores and make it "a thing to look upon." I mean the Prairie at *sunset*, when the green hill-tops are turned into *gold*—and their long shadows of melancholy are thrown over the valleys—when all the breathings of day are hushed, and nought but the soft notes of the retiring dove, can be heard, or the still softer and more plaintive notes of the wolf, who *sneaks* through these scenes of enchantment, and mournfully howls as if lonesome, and lost in the *too beautiful* quiet and stillness about him. I mean *this* prairie, where Heaven sheds its purest light and

sheds its richest tints—*this round topp'd bluff*, where the foot treads soft and light; whose steep sides and lofty head rear me to the skies o'erlooking yonder pictured vale of beauty—this solitary *cedar post*, which tells a tale of *grief—grief* that was keenly felt, and tenderly, but long since softened in the march of time, and lost. Oh, sad and tear-starting contemplation! sole tenant of this stately mound, how solitary thy habitation! Here Heaven wrested from thee thy ambition, and made thee sleeping monarch of this land of silence.

Stranger! Oh, how the mystic web of sympathy links my soul to thee and thy afflictions! I *knew* thee not, but it was enough—*this tale was told*, and I, a solitary wanderer through thy land, have stopped to drop familiar tears upon thy grave. Pardon this gush from a stranger's eyes, for they are all that thou canst have in this strange land, where friends and dear relations are not allowed to pluck a flower and drop a tear, to freshen recollection of endearments past.

Stranger, adieu. With streaming eyes, I leave thee again, and thy fairy land, to peaceful solitude. My pencil has faithfully traced thy beautiful habitation, and long shall live in the world, and *familiar*, the name of "*Floyd's grave.*" GEO. CATLIN.

ORIGINAL LETTER OF DR. ISAAC WATTS.

The following extract of a letter has recently appeared in the Boston Centinel, in which it is stated that the letter of which it is a part, "was sent to a lady in that town, who had been called to a severe affliction, in the death of two very promising children." The letter is dated Nov. 7th, 1728, and is said never to have been before published. As a literary curiosity, any unpublished article from the pen of Dr. Watts, would be gratifying to the curious. But there is in this, such an inherent excellence, such an unction of wisdom and piety, as to show it worthy to be placed among the best productions of its distinguished author, and to render it eminently edifying to all practical Christians, especially to those who have suffered the loss by death of their beloved offspring.

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The *loss* you have sustained is of a tenderer and more distressing kind: yet let us see, whether there are not sufficient springs of consolation flowing all round you to allay the smart of so sharp a sorrow, and may the Lord open your eyes, as he did the eyes of Hagar in the wilderness, to espy the spring of water when she was dying with thirst, and her child over against her ready to expire—Genesis, 21. 19. Have you lost two lovely children? Did you make them your idols? If you did, God has saved you from idolatry: if you did not, you have your God still, and a creature cannot be miserable who has a God. The little words, *my God*, have infinitely more sweetness in them than *my sons or my daughters.* Were they very desirable blessings, your God calls you then to the nobler sacrifice. Can you give up these to him at his call? God delights in such a sacrifice.

Were they your all? So was Isaac when Abraham was required to part with him at God's altar; are you not a daughter of Abraham? Then imitate his faith, his self-denial, his obedience, and make evidences of such a spiritual relation to him, shine brighter on the solemn occasion. Has God taken them from your arms? and had you not given them to God before? Had you not devoted them to Him in baptism? Are you displeased that God calls for his own? Was not your heart

sincere in the resignation of them to him? Show, then, madam, the sincerity of your heart in leaving them in the hand of God. Do you say they are lost? Not out of God's sight and God's world, though they have gone out of our sight and our world.

All live to God. You may hope the spreading covenant of grace has sheltered them from the second death. They live, though not with you. Are you ready to complain you have brought forth for the grave? it may be so, but *not in vain.* Isaiah lxv. 23—*They shall not labour in vain nor bring forth for trouble* (i. e. sorrow without hope,) *for they are the seed of the blessed of the Lord and their offspring with them.* This has been a sweet text to many a mother, when their children have been called away betimes.

And the prophet Jeremy, xxxi. 15——17, has very comfortable words to allay the same sorrows. Did you please yourself in what comforts you might have derived from them in maturer years? But, madam, do you consider sufficiently that God has taken them away from the evil to come, and hid them in the grave from the prevailing and mischievous temptations of a degenerate age?

My brother's wife in London, has buried 7 or 8 children, and among them all her sons: this thought has reconciled her to the providence of God, that the temptations of young men in this age are so exceedingly great, and she has seen so many of the young gentlemen of her acquaintance so shamefully degenerate, that she wipes her tears for the sons she has buried, and composes her soul to patience and thankfulness.

Perhaps God has by this stroke prevented a thousand unknown sorrows.* A worthy husband is a living comfort, and may God preserve and restore him to you with joy! Food, raiment, safety, peace, liberty, and religion, access to the mercy seat, hope of Heaven, all these are daily matters of thankfulness.

Good madam, let not one sorrow bury them all—show that you are a Christian, by making it appear that religion has supports in it which the world doth not know. What can a poor worldling do, but mourn over earthly blessings departed, and go down with them comfortless to the grave? But methinks a Christian should lift up the head as partaking of higher hopes. May the blessed Spirit be your comforter. Madam, endeavour to employ yourself in some business or amusement of life continually, lest a solitary and inactive frame of mind tempt you to sit brooding over your sorrows, and nurse them to a dangerous size. Turn your thoughts often to the brighter scenes of heaven and the resurrection.

You have so many excellent comforters round you, that I even blush to send what I have writ, yet since the narrowness of my paper has excluded two or three thoughts, which may not be unimportant or useless on this mournful occasion, I will insert them here. You know, madam, the great and blessed God had but one Son, and he gave him up a sacrifice, and devoted him to a bloody death, out of love to such sinners as you and I.

Can you show your gratitude to God in a more evident and acceptable manner, than by willingly resigning your two sons to him at the call of his providence? This act of willing resignation turns a painful affliction into a holy sacrifice. Are the two dearest things torn from the heart of a mother? Then you may ever sit so much the looser to the world, and you have the fewer dangerous attachments to this life. 'Tis a happi-

ness for a Christian not to have the heart-strings tied too fast to any thing beneath God and Heaven.—Happy the soul who is ready to remove at the divine summons. The fewer engagements we have on earth the more we may live above, and have our thoughts more fixed on things divine and heavenly. May this painful stroke be thus sanctified, and lead you nearer to God. Amen. I. W.

Review.

THE MOSAICAL AND MINERAL GEOLOGY, *Illustrated and Compared. By W. M. Higgins, F. G. S. London.* 1832.

(*Concluded from page* 76.)

But, to turn from a heavy discussion, we will enliven our readers with some passages on other topics from the work before us. A most important question in geology, as connected with the disclosure of Holy Writ, is the period of the world's creation. It is demonstrable from facts that it was not eternal; but facts equally plain speak to a very lengthened duration. Many Christians have felt alarmed at these facts, lest they should contradict the Mosaic, that is, the inspired, account of the creation. Let us look first at the facts, and then their compatibility with the Mosaic account. They are summed up as follows by our author.

"The crust of the earth, as we have already stated, consists of a number of beds of various substances, irregularly alternating with each other. It has been proved by analogy, that these beds were formed by causes still in action, in a manner similar to those that are now being deposited in the beds of rivers and lakes, and that the formation of each stratum requires a considerable portion of time. But, if it require a length of time to form a single deposit, how much greater time will be necessary to form a series, each differing from the other in mineralogical characters? Circumstances which will produce a calcareous deposit, will not produce an argillaceous. An entire revolution of local circumstances is absolutely necessary, in order to change the character of the bed. Admitting, therefore, that the strata composing the crust of our globe were formed with a rapidity of which we have no conception, from a variety of circumstances, particularly the greater surface temperature of our earth, of which we shall presently speak, it is quite apparent that they required considerable time for their deposition.

"But again, all these beds are crowded with organic remains, and each has those peculiar to itself. In certain beds we find the remains of animals which cannot elsewhere be found through the whole series, but seem only to have existed at that particular time when these beds were forming. Certain other beds contain, some in great abundance, the remains of oviparous animals; but neither above nor below them can an individual specimen be found. And there are other strata, and these among the highest in the series, which contain the bones of mammalia, but below them they have been sought for in vain. Every step, therefore, that we take in the investigation, impresses us the more deeply with the conviction that time must have long shaken its hasty wing over this terrestrial globe, and that the earth often completed its accustomed journey around the great orb of day after its creation, before the Eternal God of all placed man upon it, as the perfection of his work, and the object of his love.

"But if we would look still further into this question, we must examine the relative position of rocks towards each other. The natural position of all sediments would, of course, be horizontal, or nearly so. But when we come to the investigation of rocks as they are, we find that they have been subjected to the most violent disturbances. Here we find a series tilted by the action of subterranean fires, and upon it horizontal undisturbed strata. In another place we find the primitive rocks thrust through a number of those that contain organic remains, forming chains of snow-capt mountains; and upon their flanks we trace a series of calcareous beds in their undisturbed position. What more sufficient proof that time was necessary for the formation of these beds can be required or given? Geologists have been charged with presumption in their deductions, but what can be clearer than the deductions they form from such phenome-

na as the above? Here are a series of rocks upheaved by ancient volcanic action, and others resting upon them undisturbed; surely it requires little argument to prove that the horizontal beds could not have formed when the others were upheaved, that an entirely new state of things must have been instituted before they could have been deposited, and, consequently, that a considerable time must have transpired between the elevation of the one series, and the formation of the other.

"It is not requisite for the proof of our proposition to enumerate all the phenomena presented by rocks. Wherever we examine them, we observe the combined action of water and fire; and that the several localities have at one time been beneath, at another above, the waters. Sometimes we trace the action of subterranean fires without any visible proof, except the disturbance the rocks have suffered; and at other times we find the fissures through which the liquefied rock has been cast, as well as the bed that was poured over the surface. Above these, we may observe the horizontal strata, and, perhaps, the entire series may have been afterwards exposed to diluvian action, and portions of it swept away by the force of an inconceivably violent flood.

"Connect with these circumstances the fact that all the deposits have been formed under different circumstances, and the demonstration of our proposition will be tolerably complete.

"The circumstances under which a bed was formed, must be determined by its mineralogical composition, and the organic remains it contains: if it consist of rounded pebbles and angular flints, we know that it must have been formed under far more violent circumstances than if it consisted of clay or sand. If the stratum contain remains of animals which are known to live in seas, we say that it is a marine deposit; if its remains are fresh water, we call the deposit lacustrine, or fresh water; and if they should be terrestrial, we must judge of its origin either from the mineralogical character of the bed, or the fossils which may be associated with it, for it is possible that terrestrial animals may be washed into the sea, although it is far more probable that they will find their graves in the bed of an inland lake or river.

"But how are we to account for the alternation of terrestrial and marine beds unless we allow that a considerable portion of time was occupied in their deposition? Let us suppose that in the beds of our rivers and lakes depositions are going on, and that the remains of fresh water animals are deposited in them; before it be possible that the entire deposition can be changed and marine animals entombed, it will be necessary that the sea should be let in upon the entire district, either by the depression of the district itself, or the elevation of the present bed of the ocean. These, however, are phenomena which are continually observed by geologists, and, consequently, the same circumstances must have interfered to produce them.

"The formation of strata, therefore, must have required a considerable time, and it is equally certain that they were deposited at a period antecedent to the universal deluge.

"The person who has taken the slightest notice of geological phenomena, cannot have failed to observe that immediately beneath the vegetable soil, in almost all places, there are beds of gravel, sand, or clay, with rounded pebbles. These beds are composed of the detritus, or destroyed materials of older rocks, called by geologists diluvium; and are, in all probability, the result of the universal deluge. No fact in geology, therefore, is more certain than that, after all the strata which compose the crust of our globe had been formed, the entire earth was overwhelmed with a universal flood. Where the water necessary to deluge the world could be obtained by natural causes, is, perhaps, difficult to conceive; or what became of it when obtained; 'but it is less extraordinary,' says Mr. Greenough, 'that water should have stood in some former period at a height exceeding that of our highest mountains, than that strata should have been formed without a precipitate, that gravel should have been rounded without attrition,' or valleys excavated without a flood.

"There have, however, been some who have rejected the Scriptures on the ground that they will believe nothing that they cannot understand. Nature, say they, is our preceptress; but how often has she failed to answer their interrogations, and when she has spoken, how often has she given the lie to their principles. But this is not the only instance in which natural phenomena have corroborated the sacred records, and left the pretended admirers of nature as much in ignorance of causes as they were before they consulted her oracle. Such men, to be consistent with their own assertions, must have formed an enormous estimate of their mental powers, rejecting, as unworthy their belief, one-half of those beautiful truths which the investigations of philosophy have discovered, but for which it cannot account.

"If, therefore, the beds of gravel which cover over all the strata were formed by the diluvian waters, and also the valleys which are cut out of the strata themselves; then the whole of the fossiliferous rocks were formed previous to the universal deluge. The period which intervened between the creation of man and the deluge is, evidently, insufficient to have accomplished their deposition; they must, therefore, have been formed previous to the creation of the human species.

"To complete our examination of the deduction that a considerable time was required for the deposition of the beds composing the crust of our globe, it will be necessary to consider that our earth experienced a greater surface temperature during the deposition of the beds, and that it has gradually decreased. This is a question of great importance, for it is evident that the higher the temperature, the greater the evaporation, and the power of meteoric agents, the more violent will be the storms, and the larger the quantity of detritus; consequently, deposits will be more rapidly formed in tropical than in temperate climes. And the same cause would powerfully influence the growth and increase of vegetable and animal life; hence, we find that both the land and waters are most crowded with organized creatures in the hottest portions of our globe.

"The great vigour of vegetation in tropical climes can hardly be imagined by the inhabitants of this portion of the globe. The idea of a forest from any thing that may be seen in Europe, is very insufficient to paint the luxuriant vegetation of the tropics; nor could our cold deposits have been supplied from such scanty sources. We would rather refer to the vast forests of Brazil or Guiana, almost too thickly entwined to admit of human research, and to the luxuriant and extensive woods on the banks of the Missouri. If we can imagine the immense quantities of vegetable matter which is there produced all the year round, and year after year for ages, we may perhaps approach to the state of our northern climates when our coal beds were formed. Every thing connected with the coal deposits was tropical. Such was the climate that produced, the forests that bore, and the rivers that transported into their estuaries, the vegetables which were designed by the Creator to become, in future ages, the source of comfort and wealth to his creatures!

"Another argument in favour of greater surface temperature, may be drawn from the abundance and size of organic remains. The naturalist as well as the botanist seeks the tropics to study, in all their varieties, the objects of his attention. It is not in our chilly seas that we expect to find the coral reef and the swarming testacea; it is not by the banks of our lakes and rivers we study the habits of the saurians and crocodiles; we must pass into more congenial situations, and watch the banks of the Nile, or sail over the broad surface of the Pacific. Yet beneath our feet, we have enormous accumulations of animal remains in the limestones and other rocks, which could only have been produced in an equatorial temperature.

"But still a greater proof that the temperature of our planet has diminished, is found in the character of the vegetable remains that are imbedded in strata. In the rocks associated with our coal beds, we do not find the plants which now inhabit our shores, but arborescent ferns and other vegetables, which require a climate at least as warm as the tropics. But these plants increase in size in proportion to the height of the temperature; and as those which are found in the coal measures are larger than any that we find in the hottest regions of the present day, we may fairly conclude that there was a higher temperature, even in these northern latitudes, during the formation of the coal measures, than can now be found on the surface of the globe.

"If observation be extended to the organic remains, we shall be impressed with the same fact. In certain strata of our own country the remains of oviparous quadrupeds are found, the whole class being now confined to the higher temperatures. But the animals to whom these remains belonged were of a gigantic size, and were, perhaps, the lords of the creation. The fabled monsters of antiquity which have so often delighted and amazed our childhood, become sober truths when compared with the discoveries of geologists in this department of our science. Some of these reptiles are only found in marine deposits; some were terrestrial, and others inhabited the lakes and rivers. But they all required and enjoyed a temperature much higher than that which is now experienced in our northern latitudes.

"In one deposit we meet with the remains of a monstrous terrestrial animal, at least thirty or forty feet in length, and from seven to eight in height. In another series of beds we find the bones of the iguanodon, a creature excelling in magnitude the megalosaurus himself. The ichthyosauri, crocodiles, and turtles, are also to be found enclosed in the solid strata of the globe.

"Wherever we turn we find the remains of organized creatures, not only in such abundance as to assure us that they existed under the most favourable circumstances, but of such characters as to convince us that they lived in a tropical climate. It would, therefore, appear that at the time when the solid strata of the globe were deposited, the temperature was much higher and more equable than it is now." pp. 109—122.

This long period of the earth's duration is accounted for by *Christian* geologists, either by a supposed intervening time between its creation and its preparation to be the abode of man; or by making the six days protracted periods, or by both of these solutions combined. Mr. Higgins follows the

first of these methods, and views the days as literal days. We quote a portion of his general argument:

"How valuable soever the deductions of science may be, they cannot be regarded by a truly Christian mind as of equal authority with the direct testimony of God. There is a possibility, under all circumstances, that our opinions may be false, however improbable it may appear. The premises from which we argue may be erroneous, or, if true, may be the exceptions to a general rule, and not the law itself; or if the premises be perfect, the deductions may be illegitimate, either from an imperfect view of the facts, or the want of some other fact which is necessary for the argument. While imperfection thus necessarily attaches itself to all human speculations, the word of God is necessarily true. Nor can human intellect and veracity compare itself with the perfect knowledge, power, and purity of the Almighty.

"If, therefore, we admit that the Bible is Divinely inspired, we cannot with propriety either doubt the expediency of comparing scientific opinions and the testimony of God, or prefer our deductions to the explicit statements of Scripture. But we must rather experience a pleasing satisfaction in having a common test by which to estimate the value of accumulating knowledge; for, when we examine the sacred word of God for a history of the creation of the world, we come to the Creator for information concerning his own work, and the process by which he exerted his infinite power.

"The history which Moses has given us of the creation of the world, and its state till the commencement of the days, is evidently a mere outline. The great object of the Divine Spirit, under whose guidance he wrote, was to detail the history of man, his character, condition, and prospects. He has, notwithstanding, furnished us with a few general facts, which are rather to direct our inquiries than to suspend them. Of those particular subjects on which he has not treated, we are at perfect liberty to form our own opinions. A theory of the formation of the earth ought therefore to be only a detailed description of the Mosaical history, a finished picture from the outline sketch which the Jewish legislator has given us.

"The first chapter of Genesis, which contains all that God has revealed concerning the creation, may be divided into three periods: first, there is a statement that the heavens and the earth were formed by God. There is then a description of the earth previous to the days of creation, and afterwards a somewhat detailed account of the order in which the Almighty furnished the world during the six days.

"All the sacred writers insist upon the creation of the universe by God; he is the great universal cause from which all things proceeded. Philosophy has discovered that it was the work of an intelligent Being; but it is revelation alone that can teach His character and attributes. 'I am the Lord, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.' (Isaiah xliv. 24.) 'Let all the inhabitants of the world stand in awe of him; for he spake, and it was done; he commanded, and it stood fast.' (Psalm xxxiii. 8, 9.) The prophet Isaiah, when foretelling (xl. 12, 13) the future glory of Christ's kingdom, in a most beautiful manner refers to the creative power of God, 'who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance! who hath directed the Spirit of the Lord, or being his counsellor hath taught him?' And Moses also commences his history of the creation by the statement, 'In the beginning God created the heavens and the earth.'

"This statement appears to be entirely distinct from all that follows. The object which Moses had in view seems to have been comparative; and the whole stress of the sentence rests upon the word of God. The Israelites had seen idolatry in all its forms, and had frequently fallen into the practice; but it was not the idols they had seen or served, that created the heavens and the earth, but God." "This was done before the six days; how long, we are not informed, and are, consequently, at liberty to attempt to determine it by the assistance of science."—pp. 131—137.

"There are two facts which we would deduce from the statement of the inspired historian: that the world was created at some indefinite period before the commencement of the six days; and that it was created at once, without the interference of any secondary causes.

"That the beginning does not refer to the first day spoken of by Moses is certain, for it is not mentioned as a part of the creation in the enumeration of that day's work. But we are, on the contrary, informed that on the first day it was in existence, though unfurnished and covered with water. The term beginning, therefore, is indefinite, and it may refer to the preceding day, or to thousands of years. To guesses there would be no end, for one would be as authorized to assert the truth of his conjecture as another; and at last must leave the decision of the question to the results of an examination into the constitution of the globe.

"This is the province of Geology, and from this source only can we hope to decide the question, and to determine the state of the earth during the period which intervened between its creation and the beginning of the six days.

"We are pleased to find that Dr. Chalmers does not think this view of the Mosaical statement inconsistent with the manner in which it is expressed, though we cannot allow, with him, that the substance of the heavens and earth was created before the things themselves. 'Does Moses ever say that, when God created the heavens and the earth he did more at the time alluded to than transform them out of previously existing materials? or does he ever say that there was not an interval of many ages betwixt the first act of creation described in the first verse of the Book of Genesis, and said to have been performed in the beginning; and those more detailed operations, the account of which commences at the second verse, and which are described to us as having been performed in so many days? or, finally, does he ever make us to understand that the genealogies of man went any further than to fix the antiquity of the species, and of consequence that they left the antiquity of the globe a free subject for the speculations of philosophers?' (Chalmers's Evid. Christ. Revela.)

"Mr. Sharon Turner, also, well known and esteemed for his valuable historical works, entirely agrees with the principle we have advocated. 'The Mosaic chronology,' he says, 'begins with the formation of Adam, and with the six preceding days or periods, which commenced with the production of light. What interval occurred between the first creation of the material substance of our globe, and the mandate for light to descend upon it; whether months, years, or ages, is not in the slightest degree noticed. Geology may shorten or extend its duration as it may find proper: there is no restriction on this part of the subject.' (Turner's Sacred Hist.—pp. 140. 142.)"

"It has already been shown that a period of time intervened between the creation of the earth and the beginning of the six days. During this period the rocks which are the covering of the globe, were, in all probability, formed. The primitive rocks may have constituted the surface of the earth as it came from the hand of the Creator; but if they did, they have since suffered considerable alterations. It has been proved in the observations upon Theoretical Geology, that all the beds between the primitive rocks and the superficial gravels were formed before the deluge, and that they all resulted from causes similar to those which are now in action. It is quite incredible that they could have been deposited in that period which intervened between the creation of man and the universal deluge. It is naturally impossible, we think, that so vast a series of deposits could have been formed in the time; but, if this objection should be considered insufficient, we must allow that the whole earth was a long time beneath the waters, for the secondary beds, with but few exceptions, were formed by the sea, and contain animal remains. The beds of the secondary and tertiary classes must, therefore, have been formed before the creation of man, and during that period which intervened between the creation of the earth and the beginning of the six days."—pp. 148, 149.

"Immediately after the creation of the earth, time began. Matter was endowed with certain laws: these laws immediately began to act; and the same causes and effects were as active at that moment as they are now."—p. 151.

"The earth being prepared as the habitation of organized creatures, God creates, on the fifth day, all that moveth in the waters and in the air. On the sixth day He completes his work by the creation of all living creatures that inhabit the earth, 'cattle, and creeping things, and beasts of the earth.' Then 'God created man in his own image; in the image of God created he him.'

"We have thus hastily reviewed the work of the six successive days of creation, in order to show the perfect concord of this history with the view we have taken of the former verses. 'Moses,' says Dr. Buckland, who is an authority of the highest class, 'does not deny the existence of another system of things prior to the preparation of this globe for the reception of the human race, to which he confines the details of his history; and there is nothing in the proposition inconsistent with the Mosaical declaration of the creation.' But it is not sufficient to say that Moses does not contradict the supposition; for if the view taken of his history be correct, he supports and establishes the opinion.

"But, whatever may be the fate of human opinions, one principle can never be disproved, that, God being the author of both the Bible and the world, the testimony of both, when accurately read, must correspond. How disdainfully soever, the Divine testimony may be treated by some who are ardently engaged in the investigation of nature, all theories that oppose its statements have error as their basis, and must fall to decay."—pp. 165, 166.

We will only add, that if the undevout astronomer is mad, much more so is the infidel geologist.

Literary and Philosophical Intelligence, etc.

Easton, (Pa.) March 1.

Something New.—We witnessed a few days ago at the Swan Tavern of Mr. John Burt, of this place, something which certainly deserves to be recorded among the inventions and discoveries of the present day. Mr. B. has succeeded in the profitable desideratum of making his fire pay for itself, by burning coal and limestone together, in nearly equal parts.—The fire must be kindled in the morning with pure coal, but through the day rather more limestone than coal is used. He thus saves several bushels of coal per week, and procures several bushels of lime. The process in stoves of the common construction is rather troublesome, as the lime must be taken out soon after it is thoroughly burnt; but Mr. B. hopes to construct a stove or cellar furnace which will answer a better purpose. To all appearances the stove emitted as much calorick as when filled with pure coal—the cylinder was, as usual, in a red heat.

Origin of Disease.—I tell honestly what I think is the cause of complicated maladies of the human race; it is their gormandizing and stuffing, and stimulating those organs (the digestive) to an excess, thereby producing nervous disorder and irritation. The state of their mind is another grand cause, the fidgetting and discontenting yourself about that which cannot be helped; passions of all kinds, malignant passions and worldly cares pressing upon the mind, disturb the cerebral action, and do a great deal of harm.—*Abernethy.*

Ancient Coin.—We have in our possession a *pine-tree shilling*, coined one hundred and eighty-one years ago. It is very little worn, the impression being nearly as fair as when issued from the mint. On one side is the representation of a pine-tree, and the words "MASATHVSETS," IN, and on the opposite, "NEW ENGLAND, AN. DOM. 1652, XII." It is of about the size and weight of a Spanish crossed pistareen.—*Barnstable Journal.*

Tennessee Silk.—We have a specimen of sewing silk manufactured in this county, a few miles from Nashville, which is truly beautiful—not inferior, we venture to say, to the best Italian. It is soft, flexible, smooth, and strong, and is deficient in none of the qualities of excellence. If Tennessee can produce such silk as this, why should we not be supplied from our own resources? The farmer might, without materially interfering with any of his usual operations, devote a sufficient portion of the time of some of his family to the rearing of silk worms and manufacture of silk. It would be a pleasant recreation rather than a task, and would be a source at once of handsome profit and agreeable pastime.—*Banner.*

The Trombone.—In Gardner's "Musick of Nature," it is stated that the musical instrument known by the name of Trombone, is the Sackbut of the Scriptures. One of these instruments was discovered in Herculaneum, where it had been for nearly 2000 years under ashes; the lower part of it was made with bronze, and the upper, with the mouth piece, of gold. It was presented by the king of Naples to George III. of England, and from the model, the modern Trombone used in military bands with so much effect, was fashioned.

Russian Annual.—The first publication of an annual has just taken place at St. Petersburg. It is in German, and is ornamented with several attractive plates, amongst which are a representation of the gigantick Alexandrine Column, lately erected in the Russian metropolis, a view of Kuero, in Finland, a Finland Woman in her national costume, and views of Adrianople, and the Mosque of Sultan Selim in that city.

The Great Canal of Gœtha.—This magnificent water line, which passes through the heart of Sweden, and unites the North Sea and the Baltick, was opened with great solemnities on the 26th September last. It will admit vessels drawing nine feet and a half water, and two and twenty feet in width, and they make the passage into the Baltick in eight days with the aid of steam boats across the lakes which occur on its line. It has been two and twenty years in construction, and costs rather more than 10,430,000 dollars, of which 6,378,334 dollars were contributed by the state.

A friend, in whose judgment we have confidence, who has perused with great pleasure a recent publication—"*A Brief Exposition of the Constitution*," by James Bayard, Esq., of the Philadelphia Bar, says—"This work evinces a sound and discriminating judgment, prepared for the undertaking by an extensive examination of all the authorities upon the subject. The size and price of this neat volume render it peculiarly appropriate for the use of all those who desire to acquire a knowledge of the principles of their government, but whose pursuits, or tastes, render it inconvenient or impossible to study

in detail Constitutional Law. It is therefore highly useful for schools and colleges, and the language and arrangement have been adapted for this purpose. The Constitution is examined in its own order, and after its own arrangement. Each section and article has a distinct commentary, and thus any instructor of ordinary abilities is rendered competent to employ the book. All technical terms are avoided, except when absolutely necessary, and these accompanied by an explanation. The authorities are referred to in the notes."

Systematick Labour.—The importance of systematick industry, and suitable divisions of labour, is not apparent to every one. The utility of it is made plain by demonstration. In the business of making pins, not less than five individuals are employed, through whose hands every one must pass before it is finished. One draws the wire, another cuts it, and a third sharpens the point. One makes the head, and another puts it on the pin. By this classification of labour, it is said ten men can make 48,000 per day; whereas if every man finished the several parts himself, by going through the different operations personally, he could finish but 20 per day, giving but 200 for the ten men, instead of the 48,000. The process of making type is of a similar kind. One of these little pieces of metal, containing on the one end (:) a colon, for instance, has to pass through four or five separate hands before ready for the printer's use. It is cast in a little mould by one, its sides smoothed on a piece of marble by another, its height regulated by a third, and its face examined by a fourth. By this means, innumerable numbers of these little leaden messengers are made in a day, which, if each individual finished a particular type, would make the work of a few hours a complicated and almost endless process. In all employments, whether mechanical, intellectual, or physical, the importance of system and order must be apparent, to insure success and the full realization of successful experiment.—*Northampton Courier.*

Ancient Plants found with Egyptian Mummies in Tombs.—A memoir has recently been read at the Medico-Botanical Society on this subject, by M. Bonastre. It appears that fruit is frequently met with in Egyptian tombs, enclosed in baskets variously coloured. One of these, the Mimusops elengi, is a proof of the great vicissitude to which Egypt has been exposed, for this vegetable has entirely disappeared from the soil. No botanical work yet published in that country makes mention of this plant; it is only found in the island of Amboyna, and some of the isles of the Indian ocean. Myrrha and Bdellium in large fragments are also found. The fruit of the Rhamnus lotus, and that of the pine (Pinus lotea) have also been discovered in the same way, generally in votive baskets full of offerings.

Religious Intelligence.

We appropriate a considerable part of the space allotted to this department of our miscellany for the present month, to a selection from "Monthly Extracts" of the British and Foreign Bible Society, for November last, which have just come to hand. We ask for these extracts a careful perusal from all our readers, and to mark and meditate on the following particulars:—1. How many are deprived of that precious volume of God's revealed will which we so richly enjoy, and for which few are half as thankful as they ought to be. 2. How many there are who willingly part with a portion of the pittance acquired in poverty that they may obtain a Bible, or a New Testament; and how great therefore is the obligation of Christians who can afford it, to contribute liberally and cheerfully, to send this inestimable treasure to the destitute. 3. That in spite of all opposition, the Holy Scriptures are gradually becoming diffused among the Roman Catholicks; and 4. What a horrible and lamentable superstition that must be, which prevails among some of the priests of the "Man of Sin," under the influence of which they *burn the Bible*—Not, let it be observed, a Protestant translation, but one made by a member of their own

communion, and by competent and approved judges of the same communion, declared to be correct and faithful. Can they be Christians in more than name, who treat with such indignity the sacred depository of Christian faith and hope! Let our readers adopt, in behalf of these wretched men, the crucified Saviour's expiring prayer—"Father forgive them, they know not what they do."

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From the Secretaries of the Liverpool Auxiliary Society.

Nov. 1, 1832.

At the request of the Committee of the Liverpool Auxiliary Bible Society, we beg to submit the following proposition to the kind consideration of the Committee of the British and Foreign Bible Society.

The Committee here have, for some time past, supplied emigrants proceeding to British America, and to Australasia, (viz. New South Wales and Van Dieman's Land) with grants of copies of the Holy Scriptures; of which many of them were destitute. But emigration has of late so increased, that our funds are inadequate to the purpose of continuing such supply. We therefore earnestly hope that the Parent Society will undertake this work of Christian benevolence; and we shall have great pleasure in acting as their almoners, and seeing that their bounty is properly applied.

Some idea of the extent to which emigration has proceeded from this port may be obtained from the following statement.

From the 1st of January to the 10th of September, 1832, the number of vessels and emigrants have been—

To British America, 60 vessels, 3000 emigrants.
To Australasia, 10 vessels, 1500 emigrants.

We have here a very intelligent agent, who would make it his business, personally, to inquire into the condition of emigrants, with respect to their wants of the Holy Scriptures; and who would furnish us with a detailed Report of every case, for the information of the Parent Society.

From a Minister in the North of Scotland.

Oct. 29, 1832.

Upwards of four years ago, I applied to your excellent Society for a supply of the Scriptures, for the people then under my charge; which they were pleased to grant on easy terms, and gratuitously to the indigent. This boon was received with gratitude by the people. Joining that with other similar favours which I have since obtained for the poor people now under my charge, I feel myself called upon to acknowledge myself under weighty obligations to the British and Foreign Bible Society.

This parish is one of the largest and rudest parishes in Scotland: its length is 60 miles, its breadth above 20: the population about 3000, the one-half of which is Roman Catholick. We had till lately but one parochial school. This school could do but little to diffuse knowledge over so vast and darkened a surface. I have endeavoured to remedy this evil, by supplying the desideratum of schools. There are several subsidiary schools now in the parish. These schools are situate in localities where Popery chiefly abounds. The population of one of these districts is almost exclusively of that persuasion, amounting in number to upwards of 900 souls. In the winter of 1830, I made out a statistical sketch of their condition as to ordinary literary knowledge, of which the result is as follows:—

Whole population	985
From six to twenty years, unable to read	337
From six to twenty years, unable to read and write	399
Of all ages above six years, unable to read	686
Of all ages above six years, unable to read and write	829

In this necessitous district I have got a respectable school established. This extensive population is nearly totally ignorant of the contents of the Sacred Volume. No way occurs to me so effectual, or even practicable, for bringing them to the knowledge of divine truth, as introducing the Bible as a class book in the school: the children are in the first place familiarized with the word of God, and, through their instrumentality, its inestimable treasures may be unfolded to their parents. This is a pressing case. I trust, according to my earnest request, that your Society will grant me 200 copies of the Gaelick Scriptures; with power to distribute them gratuitously, in certain cases, among the scholars; say, as prizes to merit, or when the individual is very poor; and to dispose of them, in other instances, at such prices as may be procured, and for which I shall account, as you may direct. The one half of the above number of copies might consist of the New Testament only; the other half, it were desirable, should include both.

From Dr. Pinkerton.

Bâsle, July 18, 1832.

From Bern, whence I last addressed you, I proceeded to Neufchatel. There, as in Lutzerne, several persons whom I wished to have seen were absent; but I had much conversation with Mr. Narbel, the Minister of a small independent Church, of which there are now four in the Canton, to whom the King of Prussia has lately granted full toleration. Mr. Narbel says, that they have had cheering revivals, and that pious persons may now be counted by hundreds, in different parts of the country. How different from the state of things fourteen years ago, when I first visited Neufchatel! Mr. Narbel is one of the five Members of the Committee of the Society for Religious Books, to whom we have entrusted supplies of the Scriptures from Frankfort and Paris. The circulation is proceeding steadily, and the Scriptures are extensively read. I next visited the Moravian Establishment at Montmirail; where Mr. Richard, one of the Ministers, asked for a supply of 60 Bibles in German and French, with 20 Testaments for distribution in the usual way; which I promised to send to him.

In this place I have had an interview with the venerable Antistes of Bâsle, President of the Bible Society, who gave me some favourable accounts of their transactions during the year. They had experienced, in a pleasing degree, the tendency of public affliction to promote personal piety. Since their unhappy civil contention began, their public and private meetings for religion have filled, and their missionary and other pious institutions have enjoyed a degree of public attention and support greater than they had ever received before. To the Swiss troops, who were quartered here for some time, they had distributed 9000 Testaments; of which about 2000 were given to Catholics and carried into the Catholic Cantons. How much the Bishop of Chur dreaded the effects of these books upon the men, will be seen from his Circular to his Clergy. The Antistes prayed for a fresh supply of 1000 Gossner's Testament, which I engaged to send them.

From the Same.

Stutgart, July 28, 1832.

I left Bâsle on the 19th; and next day reached Freiburg, where I made the acquaintance of Professor Gessner, a well-disposed Catholic, who for some time past has been endeavouring to supply the students with the Scriptures which he received from Bâsle. He conducted me to Mr. Held, who told me, that, when Secretary to Wessenberg at Constance, he had circulated about 70,000 copies of the Testament among the Catholics of that diocese. He gave me the names of several well-disposed Clergy, to whom I purpose to write. As Professor Gessner's stock of copies was exhausted, he begged for a supply from us of 50 Lutheran Bibles, and 100 Van Ess's Testament, which he engaged to distribute conformably to our laws.

Leaving Freiburg, I proceeded, by way of Waldkirch, and Hornberg, through the ravines and mountains of the Black Forest, to the Moravian Settlement of Königsfeld. Having never been there before, I tried to gain as much information as possible respecting the state of the Scriptures among the surrounding population. In many parts of the famous German forest the families of the peasantry are well supplied with Testaments; and this has led numbers to apply to the friends in Königsfeld for the whole Bible, even in the translation of Luther. Other districts of this extensive tract of country, mostly covered with pine, and where the deep rocky glens, mountain torrents, and stony fields, draw forth the utmost efforts of the inhabitants to gain a scanty subsistence, are not yet adequately supplied with the Holy Scriptures. Dr. Franze, to whom I last year sent a grant of copies, told me, that he cannot obtain money for them, the people are so poor. I referred him to our rules, which allowed of gratis distribution where poverty forbade any returns.

This being the residence of the Catholic Bishop, I resolved to call upon him, and endeavour to persuade him to aid the distribution of the Scriptures in his extensive diocese. Accordingly, about eight o'clock the following morning, I was introduced to him in his garden, and met with a civil reception, and, after discussing the subject with all possible freedom on both sides for upwards of an hour, the Bishop begged to be supplied with 1000 Van Ess's and 200 Gossner's Testaments; which he engaged to distribute according to our rules, and render an account. He said, he believed that he could do much good among his people in putting the Testament into their hands, especially in these times; adding, that his diocese included 462,000 souls. He finally begged for an Italian and a French Bible, for his own use; which I promised to send him. This act of the Bishop's will encourage the Clergy in the work, whom I have supplied with copies during this tour; and enable them to proceed with less fear of censure.

From the Rev. George Scott.

Stockholm, Oct. 5, 1832.

The Agency* have granted several

* Established by Dr. Paterson, in his last visit to Sweden.

small parcels of Bibles and Testaments to persons residing in Stockholm and the neighbourhood, and are happy to discover a disposition to exertion and inquiry on the great subject they have before them. As the beginning of good days, the Agency respectfully transmit the following circumstances, which are of very recent occurrence:—

A pious peasant from Sonala, in the diocese of Arke, twenty-eight Swedish (about 170 English) miles from Stockholm, called on Pastor Warnke here, and mentioned, that in the parish where he resided he knew many earnest seekers of salvation, who frequently met together to edify each other. Pastor Warnke informed him of the generous proceedings of the British and Foreign Bible Society, whereby Bibles and Testaments might be obtained by the poor at an exceedingly low price, or even without money if the case seemed to warrant a gift. Scarcely had this peasant arrived at his parish, when, in the midst of several serious persons, he heard a female declare, that she had not in her possession a single religious book of any sort, and would rejoice to have such, in which she could read at leisure hours: our peasant related what Pastor Warnke had said regarding Bibles and Testaments, and those present collected 32*sk* banco (about 1*s.*), which they sent to Stockholm, and with great thankfulness presented, to purchase a Bible for the poor yet pious woman.

A young and zealous but not rich workman here has, for some time past, employed his few leisure moments in visiting the cottages of the poor, to inquire whether they possess the word of God; and has discovered a lamentable deficiency. Many of these have, with tears of grateful joy, received a Bible or a New Testament at a reduced price: to some a gratis distribution has been made. This man met an interesting boy in the street, and asked him if he possessed a Testament: the boy answered in the negative: being further asked if he wished to have one, and how much he could afford to give, he answered, he anxiously desired such a book, but could not possibly give more than 8*sk* (a little more than 3*d.*): a New Testament was produced from the pocket of the inquirer; and the boy, on receiving it, clasped his hands together, and in the middle of the street praised God for at last sending him what he had long desired. Twenty-four soldiers, who have for some time been in Stockholm from a distance, and are about to return home, hearing from the same man that they could obtain New Testaments at a reasonable rate, bought 24 copies, paying 16*sk* banco for each.

From the Secretaries of the Barbadoes Auxiliary Society.

Barbadoes, August 30, 1832.

A few weeks ago we sent you a Bill for 50*l.* as the first fruits of our labours in this island. In a short time we hope to be enabled to forward you another Bill of the same amount*, the Treasurer having about 30*l.* in hand. Subscriptions are still coming in, and the sales are going on.

Since the departure of your respected Agent, the Rev. James Thomson, we have formed a Ladies' Society, to co-operate with the Auxiliary in town. We have also requested the Rev. James Rathbone, Wesleyan Missionary, and two other Members of the Committee, now residing there, to form a Branch Society for the Parish of Christ Church; but they have not yet succeeded.

Bridge Town, which contains about 30,000 inhabitants, has been divided into Districts; and Visiters have been appointed to each. They have visited a considerable part of the town, calling at each house; and have found that by far the greatest part of the people are destitute of the word of God: many never had either a Bible or Testament; and the generality of those that had, lost them in the dreadful hurricane of 1831. In a few distressed cases, where they were likely to be well used, the Committee have given Bibles or Testaments: but they have preferred selling at cost price; and have met the plea of poverty, by engaging to receive the amount in small weekly or monthly instalments. In this way we have circulated 87 Bibles and 67 Testaments. We have many Testaments on hand, but our stock of Bibles is nearly exhausted; and we are much afraid that we shall not be able to meet the demands of those who have begun and are expected to begin to pay for them in small weekly or monthly sums: we therefore beg you will be kind enough to send us a supply, by one of the first ships bound for Barbadoes.

From Correspondents at Toulouse.

Aug. 17, 1832.

We have been favoured by your Letter of the 2d instant, and beg to offer our sincere thanks for the friendly expressions it contains. Your aim and ours is the same—to spread that word, by which the will of our Heavenly Father has been to save believers. To your Society it has been given to be, in His hand, the powerful instrument of gathering nations round that Light of the world; and every Christian can but deem it a high privilege to be allowed, in assisting your exertions, to

* This has been since received.

render to his fellow men the most important of all services. To you, who have the immense advantage of living in a land where the Bible is an honour, and where, though prejudiced minds may deny it, the influence of the Bible is exerted, spreading the Bible is an act of faith: to us, Sir and much honoured Brother, who are called upon to water a parched land, and to spread the word of God where it has hardly been known, faith is often changed into sight. The distributions that have taken place have produced already a visible effect: the authority of the Bible, so long discarded, is assuming its due importance on the minds of many, and preparing abundant fruit for the time of the Lord. That word is now creeping into multitudes of families, in almost every village and town: there it may remain hid for a while; but soon, when the spirit of inquiry shall be more universal, it will be referred to as the only infallible guide. Never did the moment appear to us more important: the struggles and oppositions we meet are a certain evidence of the immense good which is preparing.

The conversion of M. De B——, and the great sales of New Testaments which have taken place in that part of the country, have caused a great indignation among some of the clergy; of which the following extract from the Letter of one of our pedlars (a Roman Catholick) will give you an idea. It is dated Aug. 12, 1832:—"I have received your last envoy of New Testaments at Montrejeau: it would have been sold instantly, had not the priests exerted themselves to prevent their sale: the very day they arrived, they preached that the books I sold were very bad." We have written instantly to the pedlar a very long Letter, to be communicated to the priests of the different parishes where the New Testaments have been burnt, and to all those he may visit. We deplore, in our Letter, the blindness of those, who call themselves Christians, and condemn the book on which Christianity rests: we explain this circumstance, as the continuance of that spirit of opposition which, our Lord himself announces, would ever pursue truth and its disciples: we deplore this error; and express the heartfelt pity we experience for those who, thinking to withstand men, wage war against God. We then explain our aim in spreading the Bible; and forcibly represent the state of immorality and unbelief in which multitudes are plunged, and our deep conviction that the word of the Lord is alone powerful, and the only means of bringing them again to faith and good works. We then discuss the question of the Edition of De Sacy being Roman Catholick; and give them the copy of the Certificate delivered to one of our pedlars by the Bishop of Montauban, of which the following is a translation:—

"*Montauban, April* 14, 1832.

"I thank Mr. B—— for the present of the Bible and New Testament, of the edition of 1831. A long examination was not necessary to convince me that the latter is in every respect conformable to the edition of 1759, by M. le Maistre de Sacy, with the approbation of the Clergy of France. There is, therefore, no objection to its circulation among Catholicks.

"Signed,

"L. Guil, *Bishop of Montauban.*"

We trust this Letter will produce some effect. We have tried to unite Christian charity with the expression of the deep affliction we have experienced on learning that the word of God has been burnt: this affliction has been great: but we are comforted by the conviction, that if the blood of Martyrs has ever been the seed of the Church, how much more shall the ashes of the divine word become the principle of a spirit of investigation among those who have been the witnesses of its burning!—and perhaps even the priests themselves will feel remorse, and, seeking to excuse their action in their own eyes, will read the Bible to find precedents, and may by that means be brought to Him, who is the Way, the Truth, and the Life.

MEASURES TAKEN TO ASCERTAIN WHETHER ASAAD SHIDIAK WERE LIVING.

The story of Asaad Shidiak is known to all the friends of Evangelical missions throughout the world. There is little if any remaining doubt, that he has died a martyr to the faith of the gospel, under the cruel and relentless persecution of the Maronite Papal Patriarch of Canobeen, in Syria. But the following account of the measures taken to ascertain the fact of his death, which we extract from the Missionary Herald for February, is deeply interesting, and conveys important information on the change that has taken place in the state of things in Syria and the Holy Land—a change most auspicious, we hope, to the success of evangelical missions in that extensive and most interest-

ing part of the world—The fortitude, decision, and perseverance of Mr. Tod, must command the admiration of every reader—We publish about half the account this month, and hope to insert the remainder in our next number.

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In the last number, says the Missionary Herald, mention was made of a journal of Mr. Tod, an English merchant at Beyroot, relating to a recent excursion to the convent at Canobeen, to ascertain whether Asaad Esh Shidiak were living. Extracts from that journal will now be given. It was addressed to the Rev. Isaac Bird, missionary of the Board at Beyroot, and dated June 26, 1832.

It will be observed, that twelve days elapsed from the time the Emeer Besheer became acquainted with the object of the visit to Acre to Mr. Tod's arrival at Canobeen; so that, in all probability, the Maronite patriarch had notice of his coming in time to remove Asaad to another place, if living. The journal, however, increases the probability of his death, which was before very strong.

Rev. and Dear Sir—On passing through Sidon, on my way to the camp of Ibrahim Pasha, I made a proposal to your worthy friend Wortabet to accompany me, which he gladly accepted; and a boat being found on the point of starting for Haifa, we immediately got on board and put to sea. Scarcely had we cleared the harbour, when this zealous and devoted servant of God commenced preaching in Arabick to the crew and passengers. They were a mixed company of Mohammedans and Christians, and I was much struck with the attention with which they listened to the discourse. It was an exposition of the Sermon on the Mount, and part of the Gospel of John. From these he discoursed more than two hours, and then entered into an examination of some points of Mohammedan doctrine, particularly their Ramadan fast, during which they were required to eat and drink nothing from morning to night, for a whole month. This, he said, could not be of divine origin, because not of universal application; instancing the inhabitants of high latitudes, where there was perpetual day for weeks and months together. This staggered them; but one of the more intelligent of them said they might fast by means of a watch: to this it was answered the Koran does not specify a period of so many hours, but expressly says *from sunrise to sunset.*

Next day (May 30th) we arrived at Haifa, where we found a battalion of Egyptians, several of whom I found drinking wine publickly. Indeed the wine stores are always full of these men, but in other respects they showed excellent discipline. The following morning I set out in company with Wortabet and my brother P. for Acre, situated at the other side of the bay, and distant about seven miles. We proceeded by land, and met a convoy of sick and wounded, coming on cavalry horses to the Egyptian hospitals on mount Carmel. Shortly afterwards the dead bodies, which we observed floating on the water, announced our approach to a late scene of conflict. Acre had been taken by assault the preceding Sunday; but Ibrahim Pasha was three miles from the city, in the summer residence of his predecessor, who had already been sent off to Egypt. We arrived there at four P. M. and were immediately directed to the hall of audience. As soon as the Pasha perceived us approaching, he welcomed us in that engaging manner for which his father, Mohammed Ali, is so celebrated, and the usual Oriental salutations were exchanged. Wortabet cut them short, however, by requesting a private audience.

"Instantly," said the Pasha, and rising, led us into his cabinet. "Now, dragoman," said he, "do you interpret exactly what the gentleman has to say."

The Pasha having been informed who I was, of the acquaintance I had with his father in Egypt, and so on, I directed Wortabet to open the subject of our visit in the manner we had agreed upon; when he began—

"We have come to tell your highness of a most important matter, one which is of deep interest to many on both sides of the great ocean."

"Well, what is the matter?"

W. "It is a thing which is a shame to all countries and kings, a thing which has been done contrary to all justice and right, and which there has been no one to inquire into."

Pasha. "What is it?"

W. "A certain man by the name of Asaad Esh Shidiak, was instructor in Arabick to some American gentlemen in this country, and while in this employment, it so happened that he heard many things contrary to his religious opinions in which he had been educated. This led him to search into the holy book which is the foundation of the Christian religion, and he discovered that many of his opinions were wrong. So he determined to give up his errors and follow that book. But the Maronite patriarch, hearing of this, was angry, and commanded him to continue to worship his images, and such like, and finally threw him into prison, where, if alive, he has been lying seven years, and there is nobody to inquire into the cause of his imprisonment."

Pasha. "I have never heard of this matter."

W. "True, effendim; but there was a Pasha who knew of it."

Pasha. "This matter concerns the Emeer Besheer," (prince of the mountains.)

W. "True, effendim; but he closed his eyes that he might not see, and his ears that he might not hear."

Pasha. "What is the reason why this man would not worship images and pictures, and pray to the dead, and so on?" Then, without waiting for an answer, he added, "Where was he imprisoned?"

W. "In the convent of Canobeen.—This merchant is anxious that you deliver over this man to him, and by so doing you would not only lay him under deep obligations to your highness, but cause great joy among many both in Europe and America. The patriarch at three different times has given out that he was dead, while in fact he was alive; though he affirms that he is dead, we are warranted in disbelieving the report. We wish your highness to authorize a search to be made for this man, and that the matter for the moment be kept a secret, lest the patriarch either remove or kill his prisoner."

Pasha. "I shall mention the subject only to the Emeer Besheer, and the matter shall remain among ourselves. But where do you say he is confined?"

W. "In the convent of Canobeen, in a dungeon below ground." [Such was the report.]

Pasha. "Write me the name."

W. "We will bring it to you in writing hereafter." (After a pause W. continued,) "It would be doing God service were you to allow every man under your government to worship God according to his conscience. If a man now worship God in spirit and in truth, he cannot do so, through fear of this patriarch; but if you will permit every Christian to follow what he finds in his holy books, you will do a most acceptable deed."

Pasha. "At present this is difficult. We must indeed provide for what the great God requires of us, but now we have war before us. I also have read books from the English, and they say many good things about religion, but they say we must first provide for war.* However, please God, we shall establish here the same religious liberty as in Egypt. I have put an end to the vexations hitherto experienced by the pilgrims to Jerusalem. Now they may go and come, and no man dares demand money from them, or annoy them in any way."

* It is not obvious to what English books the Pasha here alluded which taught such doctrine.

We then expressed our most cordial gratitude for the kind manner in which he had received us, and took our leave.

Next day (June 2d) we waited on the Pasha, and handed him the following memento written in Arabick. "Asaad Esh Shidiak, imprisoned by the Maronite patriarch in the convent of Canobeen, under ground, and that for several years past, because he would not worship images, nor pictures, nor pray to the dead." Ibrahim put the document carefully up, and said he would show it to the prince. The latter arrived that afternoon in the camp.

We allowed the next day, being the Sabbath, to elapse without pressing the Pasha further; but on the fourth we again waited on him, and, as before, were admitted to a private audience.

Pasha. "I have inquired of the prince respecting Asaad, and he affirms that he is dead."

W. "So it was given out when we knew he was alive."

Pasha. "Come again at the *Asr*," (half past three.)

We returned accordingly at the Asr, when he received us warmly, sent every one away to be alone with us, and taking Wortabet familiarly by the shoulder, and putting his face close to him, said, "All is well—your business is finished—dismiss every fear. I have spoken to the prince, and he offers to give six soldiers, if you will give an Englishman to accompany them."

I said, "I will go."

"Very well," said the Pasha, smiling; "to-morrow I will give you a tezkereh," (a written order.)

I said, "May it please your highness, as soon as possible; I am anxious to proceed."

"No, no," said he, "you must stay with us a little longer."

We thanked him, and retired.

June 5. Waited upon the Pasha for the tezkereh, when he called Hanna El Bahhri, his chief secretary, and charged him to go to the prince, and tell him to give to Mr. T. six soldiers, and full authority to search the mountains for Asaad Esh Shidiak. If found alive, he was to be delivered up to me.

Our business with the Pasha being now accomplished, I felt myself strongly moved, thinking I might never have another opportunity, to sound his feelings still further on the important subject of religious toleration. So I said to him, "With your highness' permission, I should be glad to be indulged with a single word more in a private audience."

"Certainly," he answered, and the room was soon cleared, when I proceeded:—

"The religious toleration of which I

have been a witness in Egypt, and the mercy you have now extended to a persecuted Christian here, emboldens me to submit to your highness another question. It is of great publick interest, and I hope it will be taken in good part. In past ages it has been said in Europe, that if a Moslem left his religion and became a Christian, his life must pay the forfeit. Since then, light has come down upon the world, and men now think differently from those of former times. What I would ask is, whether *now* a Moslem would really be put to death for changing his religion?"

The Pasha appeared embarrassed, and a pause ensued.

"This," said he, "is a marvellous question. I cannot answer it now. I have war before me with the Turks. We have the law—but I do not know all the law—however, when our military operations shall be terminated, we shall practise here the same religious toleration that exists in Egypt."

His answer was as favourable, perhaps, as could have been expected under the circumstances.

(*To be concluded.*)

View of Publick Affairs.

EUROPE.

We have seen no advices from Europe more recent than the 16th of January from Britain, and of the 12th of the same month from France; and the intelligence is not of much general interest—The state of Europe remains nearly the same as at our last report—The prospect of a general war is represented as much less threatening than it was a short time since.

BRITAIN.—The new British Parliament was to meet early in February. The London Globe of Jan. 7th gives the following official result of the recent elections:—England, Reformers, 394, Conservatives, 110—Scotland, Reformers, 44, Conservatives, 9—Ireland, Reformers, 80, Conservatives, 25.—Total Reformers, 518—Conservatives 144. Some severe shocks of an earthquake had been felt at Swansey, and the surrounding country, to the distance of thirty miles. There were three shocks, the first having occured on the 28th of Dec. This was rather slight, and principally felt towards the coast. The second occurred on the following day, early in the morning, and was felt by every person either asleep or awake. The third excited considerable alarm, and took place about 8 o'clock on the subsequent morning. The bells rung in many of the churches and houses—chimneys were thrown down—walls gave way—several houses opened, from the roof to the ground, nearly an inch in width—many sunk from two to four feet, and all vibrated in such a manner that their fall was momentarily expected. It lasted almost four seconds and was accompanied by a sound which is described to have been truly terrific. A most destructive fire broke out in Liverpool on the night of the 14th January, which laid a number of warehouses and dwellings in ruins, and destroyed a vast amount of property. The renewal of the Charter of the Bank of England was an absorbing topic. The general impression seems to be that it would be renewed, limiting, however, the extent of the exclusive privilege of the Bank to a much smaller circle than that fixed by the existing arrangements. The Joint Stock Banking Companies cannot at present be established within 65 miles of London. It will probably be proposed to allow them to be established within about one third of that distance. A large additional military force—several regiments—was on the point of being sent to Ireland by the British Government. The county of Kilkenny was in a very distracted state. Twenty-two houses had been attacked by the Whitefeet, principally with a view of dispossesing holders of land taken in opposition to the regulations of the Whitefeet. Thirty persons were committed to the county jail, during the month of December, for alleged offences against the Government. The collection of tithes was again the exciting cause. Many cases of the Cholera were constantly occurring, and robberies and murders in all quarters of the island.

FRANCE.—The French Ministers have resolved to retain the Duchess de Berri as a prisoner until she can procure a guarantee for her future good conduct, instead of proceeding to her trial. 1200 Carlist youths went in procession to the hotel of Chateaubriand, to compliment him as the friend of the Duchess. It was this which excited the publick feeling, and rendered it necessary to adopt some decisive course respecting

her. Six of the Paris Journals had been seized, for giving favourable notices of the procession of the Carlists. It is said Joseph Buonaparte some time since proposed to the Chambers, to ascend the Throne as the regent of Napoleon II. The discovery of this attempt at negotiation, excited much interest. It appears by a letter from Brest, of the 8th of January, that "Orders have been received to fit out three ships of the line with the utmost expedition, taking those which can be soonest got ready. There is no certain information as to the object of this armament, but there are said to be good reasons for believing that an expedition to Hayti is in contemplation." King Louis Philippe left Cambray on the 8th—On passing through Cateau Cambresis, Marseilles, and Avesnes, the King and Princes alighted and reviewed the National Guard of the several towns. The King then proceeded to deliver the crosses of the Legion of Honour, to those who had distinguished themselves in the siege and capture of the citadel of Antwerp. This was also accompanied by an address of the most flattering kind to the whole army.

Spain.—Private accounts represent the health of the King of Spain, such as to render his speedy death very probable, indeed almost certain. The condition of the country is, therefore, extremely precarious. On the 31st of December, a number of personages of high rank were summoned by the Queen to the palace, where a certificate was then read by the Minister of Justice, to the effect that the King had in his chamber that day signed a decree, revoking and declaring to be of no effect, the decree extorted from him during his illness, relative to the succession of the throne. The effect of the present revocation is that of rendering heiress to the throne the present Infanta, to the exclusion of Don Carlos, the brother of Ferdinand, an exclusion which there is every reason to believe, will not be tacitly assented to, either by Don Carlos, or by the Apostolical party.

Portugal.—The news from Portugal is unfavourable to Don Pedro. On the 7th January, a heavy cannonading took place from the Miguelite batteries, which lasted for three hours, and occasioned great destruction to the houses in Oporto. On the morning of the 8th, a heavy firing commenced from Miguel's two batteries at the north of the harbour, which was returned occasionally from the Castle of St. John de Foz. Sartorius's squadron was still at Vigo, and not a single cruiser of Don Pedro's was to be seen off Oporto. Other accounts however state, that General Salignac had arrived at Oporto, to take the command of Don Pedro's army; and that from this circumstance, and the arrival of a considerable reinforcement of French troops, sanguine expectations were entertained of a successful general battle with the forces of Don Miguel.

Italy.—At the last accounts from Italy, a new volcanick eruption of Mount Vesuvius was in progress. It threatened to be very destructive. It is stated that the Courts of Naples, Turin, Florence, and Rome, have concluded a defensive alliance against every internal reaction and foreign aggression.

Holland and Belgium.—In reply to the new propositions submitted to him by England and France, the King of Holland has sent a counter project, the particulars of which are not stated. The Editor of the London Times, reprobates, in very strong language, the obstinacy of the King of Holland, in refusing the articles of pacification proposed to him; and protests against any farther delay in compelling him to accede to the terms proposed. The King of Holland has conferred the highest honours in his gift on General Chasse, whose character appears to stand high both with friends and foes.

Prussia and Austria have on the whole, says a London paper, better hopes for the preservation of peace than we at one time entertained. These arise from some clearer insight into the condition of Austria and Prussia. The King of Prussia is universally beloved and honoured by the inhabitants of Prussia Proper, who would go all lengths with him in any cause in which he may choose to embark. They were once French, and no little pains have been taken of late to instil afresh into them the love of French principles and French union; so that one of the first events of a general war might be the dismemberment of the kingdom of Prussia as at present constituted. Here, therefore, a grand obstacle is interposed. The King, too, personally, is averse to it, except controlled by imperious circumstances; and though the Crown Prince is disposed to run all hazards, his popularity is as small as that of his father is great, and in the event of the demise of the reigning Sovereign, the effective power of the kingdom might therefore be expected to be weakened.

Austria is poor. Her credit is bad. Her Five per Cent. bonds are about 84—under the price of our Three per Cents. while the firing of the first shot would drive

them immeasurably down. In short, the sinews of war possessed by the three absolute governments are thin and emaciated, while those of England and France are powerful and effective. In addition to this, the voice of England against war has been poured of late into the ear of the British Cabinet with a distinctness which they cannot misconstrue; while the French Government has obtained a strength and vigour from internal causes which Marshal Soult was supposed to think it could not reach, unless the maddened spirits of the people were diverted into other than native channels. Such considerations increase our hopes of peace. The events of a moment may dash them at once to the ground.

TURKEY.—A letter from Paris, of Jan. 12th, says a London print, gives the following as the latest and most authentick information from Constantinople. "The progress of the Pacha's troops in Asia Minor is rapid; insurrection is fast spreading every where. The Sultan has no money and but few troops. He cannot rely either on the courage or fidelity of the latter, and it may be regarded as certain, that on their first encounter with Ibrahim, they will be defeated and dispersed, if not induced to join his triumphant banner. All the best letters from Constantinople, dated the 10th ult. and received by the last post, say that Ibrahim was only a few days' march from the capital, and express the fullest conviction that nothing but foreign interference could check his progress. It is evident that the Court of Russia is anxiously desirous to prevent his going too far, and it is probable that it will take means to prevent him, if the danger becomes too imminent to allow of any time being lost in consultations with other European Powers on what ought to be done."

The Missionary Herald for February, states that Mr. Temple, at Malta, had received advices from Constantinople up to October 2d. The plague was then making fearful ravages, and the Cholera had just made its appearance. Another great fire had also happened in the suburb of Pera, consuming six or seven hundred houses. Mr. Temple says: "Turkey seems to be withering away, like a tree smitten by the hot thunderbolts of heaven. Ten years more of disastrous events to her, like the ten last past, will scarcely leave her a place among the nations of the earth. All Syria, in its length and breadth, is in the hands of Ibrahim Pacha, and Mr. Nicholaysen says, that through his providence they enjoy great quietness, and that some worthy deeds are done unto that nation. Mr. Bird writes, Sept. 15th, that an English merchant is distributing the Scriptures at Damascus. We see strange things in these days, but shall see greater things than these without doubt soon. The way of the Lord is certainly being prepared in a most extraordinary manner, and to a most extraordinary extent in the world, at this moment, and let us hope that he will soon be seen travelling in the greatness of his strength and showing himself mighty to save."

Want of space prevents our insertion of a few articles, of some interest, from ASIA and AFRICA.

AMERICA.

It gives us pleasure to observe, that the last accounts from the Southern part of our Continent, represent our sister republicks there as apparently approximating to a state of peace. In the United Provinces, Colombia, Mexico, and Central America, civil war was nearly or quite at an end. In Mexico, the armies of Bustamente and Santa Anna were reconciled, and their leaders were united in endeavouring to consolidate the republick, on the principles of those who began the late revolution.

UNITED STATES.—The late interesting session of Congress closed, of course, on the 4th of the present month. The three important bills—the Tariff bill as modified by Mr. Clay, the bill to enable the President to enforce the revenue laws, in opposition to the nullifiers of the South, and the bill to distribute the proceeds of the sales of the public lands among the several States—were all carried by large majorities. The signature by the President of the two former, is announced, but it is feared that he will veto the third. The President's inaugural speech, on the day that Congress rose, is short, temperate, and firm, and closes, as it ought to do, with a fervent acknowledgment of dependence on the good providence of God. It would seem by a recent article from Washington, that we are threatened with another Indian war. May God in his mercy prevent it, and overrule our publick affairs for his glory, and the preservation of the union, peace, and prosperity of our beloved country.